FOVRE SERMONS PREACHED BY MAISTER HENRY SMITH

And publiſhed by a more perfect coppie then heeretofore.

AT LONDON,
Printed by I. R. for William Leake, at the ſigne of the Grey-hound in Paules Church-yard. 1602.

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56.. 852

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To the Right noble Lord, the Lord Edward Earle of Bedford, grace and peace from the Lord.

AS the little Bee gathereth not honny for her selfe alone, but for others: so right Honorable, I am bold to present your good Lordship with my Choise, my Care, and the Issue. The first, your honourable selfe, and in this, as you are the hope of the renuing of your vndoubted noble grandfather and father: so my hartie well-wishings (together with the prayers of all the godly) is, that what the Almighty here graced them with, in you may be redoubled. The second is, the fountaine whence the first had his streame, and beeing in me (as a member of the Church) what I wish to the same assured assemblie of Gods people, I leaue to the alone determiner of all controuersies whatsoeuer. The last I commend to the onely direction of the Lord. Nowe, as the faithful disposer of Gods truth, was a man linked vnto mee in assured friendship whilst he liued: so I hauing with care long sithence collected these his Sermons together, doe now with singleties of hart present the same to your Lordship, and heerewith am prest to performe all such duties to your Honour, as God shall enable me vnto, both in prayer for your health, & increase of zeale to the maintenance of his poore flocke, which I hope is the onely aime & end of all your honorable purposes. Thus with all other graces, I most hartilie desire that Father of light to enrich you in this life, and after this to blesse you with immortalitie in that place of rest for euer.

The choice.

The Care.

The Issue.

Your Lordships to commaund, W. S.

The Contents.

Two Sermons of the Song of *Simeon*,

The third, of the calling of *Ionah*.

The fourth, of the rebellion of *Ionah*.

THE SWEETE SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

Luke. 2, verſe

29 *Lord now letteſt thou thy ſeruant depart in peace according to thy word:*

30 *For mine eyes haue ſeene thy ſaluation,*

31 *Which thou haſt prepared before the face of all people,*

32 *A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.*

THis is the ſweet ſong of old Father *Simeon*, wherein is ſet foorth the ioyfull and peaceable death of the righteous, after that they haue embraced Chriſt Ieſus with hart and mind vnfainedly as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life then the former.

But before we proceede further in it, let vs heare a little of that which went before. The Euangeliſt ſayth, verſe 25.

And behold, there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt, and feared God, and wayted for the conſolation of Iſrael, & the holy Ghoſt was vpon him. And a reuelation, &c.

Simeon feared God. Religion may wel be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wiſedome, and this priuiledge hath God giuen to thoſe that feare him, that they neede to feare nothing elſe. Pron. 37.

And wayted for the consolation of Israel.

Simeon also wayted for the consolation of Israel, vntill he had embraced in his armes him whom hee so long longed to see and feele. How many wayters be there in the world? yet few waite as *Simeon* did: but some waite for honours, some for riches, some for pleasures, some for ease, some for rewards, some for money, some for a deere yeere, and some for a golden day, as they call it: but *Simeon* wayted & expected with many a long look, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel, the saluation of all that with a faithfull and zealous affection and loue doe waite for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already wayted, neither embraced him as *Simeon* did.

And wayted for the consolation of Israel.

Faith in all afflictions doth lift vp her head, wayting, in assured hope, beyond all hope, and seeing the clouds scattered ouer her head, yet shee is euer comfortable to her selfe, saying: anone it will be calme: and although all the friends in the world doe faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the verity of the spirit of God it assureth, vntill her ioy be fulfilled. *All are not Israelites that are borne of Israel.* *Simeon* was an Israelite indeede, for hee wayted for the Messias from God with patience and expectation: so the spirit of God dwelleth alwayes with them which alwayes say, *Thy will be done.*

Rom. 9, 6.

26. *And a reuelation was giuen him.*

If we wayte as he did, the spirit will assure vs as it did him, that we shal see God before we die: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shal see it.

27 *And he came by the motion of the Spirit into the Temple.*

Simeon

Simeon came into the Temple at this time by the prouidence of God. The worldlings wil call it chaunce, but the Euangeliſt would not chop that in, becauſe it is manifeſt, that all things come to paſſe by the prouidence of God, without which there is nothing done. By this prouidence Rebecca came forth to wait on her Fathers cattell, when Abrahams ſeruant prayed, & looked for her cõming, that he might take her for Iſaac to marry withall. By this prouidence Saul was anointed King by Samuel, when he had no ſuch thought in his hart, but went about ſeeking for his Fathers Aſſes that were loſt.

Pro. 16, 33. Mat. 10. 29. Gen. 24, 14, 15, 16, 17, 18, 19. 1. Sam. 9, 20, & 10, 1.

And he came by the motion of the Spirit.

The deuill led Chriſt vnto the top of an high mountaine, that he might ſhewe him the glory of the world, which deceiueth vnſtable minds: ſo would he doe you, if you would be led by ſuch a guide; but I would not haue you to marke the vaine motions of ſuch a ſpirit, which leades to nothing but to vanity & pride: for after hee hath led you to the top, and allured you by carnall pleaſures as much as he can, if you then fall downe to worſhip Mammon, & embrace the world, the ſame ſpirit will afterward leade you, nay rather caſt you downe from the top of all vnto hell. Therfore I beſeech you, & hartily entreate you, that you would be the ſeruants of God, and ſeruants of the ſpirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all thoſe good things which you would were done by you, and goe thither whither you would come; for all would come to heauen, but all wil not goe to heauen. If you will all heare, I wil teach you all: yea, I wil vndertake this: heare & mark my words, and you ſhall be led by the power of the ſpirit to our Lord Ieſus chriſt. And I pray vnto the lord, that I may neuer preach to the condemnation of any among you all; yea, I wiſh that euery one of you were more zealous & more godly then my ſelfe. But to whõ ſhal I compare you? euen to

the vagabond Iewes, of whom Luke mentioneth in the
Acts, 19. 1. Acts, that they tooke vpon them to abiure euill ſpirits
14. by the name of Ieſus whom Paule preached, to whom
15. the euill ſpirits aunſwered, ſaying: Ieſus we know, and
16. Paule we know, but who are ye? and thoſe which had the euill ſpirits ranne vpon them and ouercame them, ſo that they fled out of that houſe naked and wounded: and thus the deuill preuailed againſt them at that time, becauſe they ſought to work with anothers inſtrument, and preuaile with anothers weapon. If they would haue ſaid, In the name of Ieſus whom we preach, they might haue preuailed, but they thought it ſufficient that Paule preached him, though they neuer profeſſed him. And ſo we leane vpon anothers ſtaffe, and think to be ſaued becauſe God ſaueth others. We ſhall be dealt withall as were thoſe vagabond Iewes: for he will aunſwer: ſuch I know, and ſuch I know, but who are ye? Therefore it behoueth vs all to pray vnto the Lord, that he would furniſh vs with weapons to encounter againſt all the euill motions of the ſpirit of ſathan, that we may ouercome, and not be ouercome and put to flight, like thoſe vagabond Iewes, but that we may haue oyle alwayes in our lamps burning, and alwayes armed with watchfulnes againſt our enemies, leaſt ſathan ſteale vpon vs vnawares, in the dark, & lead vs to fulfill his luſts, and ſpoile vs, and ſtrip vs, and leaue vs ſtark naked.

27 *And he came by the motion of the Spirit into the Temple, &c.*

If we would thinke that his ſpirit doth leade vs into the Temple, we would marke very diligently the motions thereof when we are there, whether it ſpeaketh to vs in our owne ſoules by the mouth of the Miniſter of God, who is the Miniſter not of the letter, but of the ſpirit and grace of God.

27 *And when the parents brought in the child Ieſus, to doe for him according to the cuſtome of the Law,*

28 *Then*

28 *Then he tooke him in his armes.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy because he embraced him in heart. Happy are they and blessed which see the things which ye see, and the eares that heare the things that ye heare, saith Christ: but cursed are we, that hearing and seeing, doe not repent: for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profite, so that we in heart embrace Christ. But we will obiect, that we are Israelites, and are circumcised, and haue receaued the Sacrament of Christes blood, that we might be his people, & he our God: but this will not excuse vs, nor make vs seeme any thing better in the sight of God; but rather worse, if wee haue not ceased to embrace the world, to embrace vanities, and haue vnfainedly embraced the word of God, and also the Lord Iesus Christ. For it is said, that Christ came amongst his owne, and his owne receaued him not: but therefore accursed are so many of them as reiect their owne saluation, which being freelie offered vnto them, will not stretch forth their hands to receaue it: that is, will not attend with their eares to heare it, or at least will not enlarge their hearts to embrace it. Math. 13, 16. Ephe. 4, 20. 22, 23, 24. Iohn, 1. 11.

And prayed.

If Samuell had heard the first time that God called him, then God needed not to call him the second or the third. If Peter had marked the crowing of the Cocke at the first time, as he did at the third, the Cocke needed not to crow thrise. Luke, 22.

Now therfore, when you heare the same sound againe which you haue heard before, remember now that the Cocke croweth the second time: for you know what discommodity doth come by negligence, & what commodity by attention: for if you attend and follow, iustice shall be swalowed vp of mercy.

Simeon

Simeon prayſed God.

Simeon was thankfull. Here is the example, but where
Luke, 17. be they that follow it? If nine Leapers be cleanſed, yet but one returneth to giue thanks, then one is all. Vnthankfulnes is the firſt gueſt that ſitteth at the table; for ſome wil not ſtick to ſay, that they neuer ſaid grace ſince they were children: but if they had ſaid, they neuer had grace ſince they were children, I would rather beleeue them. Doe you not ſay, *Giue vs this day our daily bread?* If you doe, for ſhame ſay ſo no more, begge no more at Gods hands, vntill you be more thankfull for that you
Leu. 26, 16. haue receaued. For behold, the heauens frown vpon you for your ſinnes, & the earth denieth her fruit, and is become barren, becauſe of your vnthankfulnes.

And prayſed God, and ſaid, &c. Heere *Simeon* prayed and praiſed God, yet but in few words, for God delighteth not in much babling, hee prayed not like the Ethnicks, the Phariſies, or the Prieſts of Baal; but *Simeon* praied with the heart like Moſes, and was heard.

And ſaid: He ioyfully praiſing God ſpake, yea ſweetly as it were ſung it. Though you ſing all Dauids pſalmes ouer, & haue not Dauids ſpirit, it profiteth nothing: and though Dauid was heard when he ſung them, yet you cannot be heard. Therfore let vs pray ſo, that our prayers may be heard. But we cannot with the hart, & ſo that
Pro. 28, 9. we may be heard pray, if we turne away our eares from the word: for ſo doing, whatſoeuer prayers we make, they are abhominable. Therfore let vs heare ſo, that hearing we may profit by it. Let vs not heare ſtill ſo vnprofitably as we were wont to do: if we do, it ſhal be required at our hands. Doe you think you ſhal neuer be called to account of that which I haue preached vnto you, & therfore as ſoone as ye are gone out of this place, all is ſhut vp, & all is forgotten, God is exempted from your
Ioh. 12, 48. minds? Our Sauiour Chriſt ſaith, the word that I ſpeak
Luk, 10, 42. vnto ſhall iudge you at the laſt day. Mary is cõmended,

for

for that ſhe heard our Sauiour very diligently, laying vp his words in her hart, & Iacob was wiſer then all his children, in that he remembred the dreame of Ioſeph vntill he ſaw it fulfilled. Thoſe that loue the Lord with an vnfained loue, doe gladly heare his voice & becom obedient. *My ſheepe heare my voyce*, ſaith Chriſt: & they that loue the Ark as Dauid did, wil daunce about the Ark as Dauid did, & that with ioy & gladnes. Iſaac was a good man, his name ſignified laughter, whereby was ſhewed what ioy and laughter there ſhould be about Chriſt Ieſus, for he was the figure, the truth was Chriſt himſelfe. The Virgin ſung when ſhe knew that ſhe ſhould beare him, the Angels ſung ioyfully when he was borne, and *Simeon* ſung when he was brought into the Temple.

Ioh, 10, 27.
2. Sa. 6, 14.
Gen. 21.
Luke, 2, 46.
Luke. 2, 13, 14.

If *Simeon* had not longed, & ſo waited for the conſolation, ſhould he now haue had this ioy and exultation? he could not haue felt it, for as our deſire is, ſo is our ioy. And ſurely therefore we receaue not ſound comfort, or feele ſmall ioy by the preaching of the Goſpel: becauſe we with longing wait not for it, we haue no liuely deſire of it, we hunger and thirſt not after it.

Lord now letteſt thou thy ſeruant depart. *Simeon* waiting for the cõſolation of Iſrael, longing to ſee the Sauior, was like the hart panting for the water brooks, til he had beheld his beſt beloued: but as ſoone as he had taken him in his armes whom his ſoule deſired to ſee, he ſo thirſted for death, that he thence-forth thought of, ſought after, beſought God for nothing, but to leaue this life, and hence to depart: for he forthwith ſinging, praied: *Now letteſt thou thy ſeruant depart.* But doe you (ſay ſome) cõmend him herein? did he wel? May not any man deſire death? may not the faſtned ſhip in a ſtrange land deſire to be looſed to haſten to his longed for port at home? may not a man impriſoned amongſt bitter enemies, deſire to be ſet at liberty, to returne to his owne country, in freedom to liue amongſt his ſweet friends? Are we not

ſtrangers

ſtrangers heere, and by vnpeaceable moſt deadly enemies, our owne fleſh, the world, and the deuill, held priſoners in the chaines of ſinne, and manifold infirmities? and is not our home heauen, and the Saints and Angels our moſt deere friends? No meruaile then that *Simeon* heere deſireth to be looſed, or let depart. And Paul profeſſeth, he defired to be diſſolued or vnloſed, as ſhips in a ſtrange land faſtned, as ſtrangers amongſt cruell enemies impriſoned. They were vnnaturall if they did not: it were vnreaſonable to require they ſhould not: for we not onely may thinke it lawfull, but muſt alſo acknowledge it, euen a neceſſary duety to deſire death. For is there till then in vs any perfect, yea any pure obedience of God? doth not ſinne as long as this life laſteth, dwell in our members? Is there any paſſage to the perfect life but by the firſt death? The fiſh which is taken in the net out of the ſea, ſtrugleth to get in againe, and Adam thruſt out of Paradiſe, would faine haue beene within againe: how much more ſhould wee be deſirous to be ſetled in the true Paradiſe in aſſurance neuer to be put from thence? Therefore alſo it is not onely our duty to deſire death, but alſo as ſoon as any cleerely ſeeth Chriſt, preſently he deſireth to die. For though his ſtate be neuer ſo pleaſant, though his life bee moſt delightfull, though he excell in riches, and pleaſures, and honours, and knowledge, and glory, and farre exceede all that euer were: yet at the ſight of Chriſt he euen reioyceth to forgoe all, the loue of the world falling away like the mantell of Elias when he was wrapt into heauen, and ſo crieth with the Apoſtle, *I deſire to be diſſolued*, that hee may be with Chriſt. For Chriſt is light, and as ſoone as they ſee him, they ſee alſo themſelues and the worldes falſe happineſſe: his glory, and their ſhame and filthineſſe, which maketh them wiſh for death, that they may ceaſe to ſinne againſt God, & perfectly pleaſe him, and enioy true happines with him: for all ſinne is blood in

Phil. 1, 23.

their

their eyes, and all worldly pleaſures vanities.

But why then (ſay you) haue Heman the Ezrachite. Pſal.88.15.16.17. and Ezekiah that godly King, Eſay 38. 10. 12. 13. 14. and that man after Gods owne hart, the ſweet ſinger of Iſraell Dauid, palm. 6,4. & 30.8.9. ſo prayed, and taught others to pray againſt death? Why? becauſe they all were, and would haue others to be in the feruent loue of God, both to die, and to liue deſirous: to liue, that they might amongſt men vphold and further the true worſhip of God, ſo to ſaue theyr brethrens ſoules, and aduaunce the glory of God the more: to die, that they might perfectly obeying God, fullie pleaſe him, and freed from all euill, enioyning all good, with him moſt bleſſedly liue. For not onelie the Apoſtle Paule, but all theſe, and who ſoeuer are grounded in the faith of Chriſt, but eſpecially all that haue ſtrong hope to aduaunce the houour of God, are in a ſtraite, as the Apoſtle ſpeaketh, Phil. 1. 23. and cruſht on both ſides, euen with two contrary deſires: to bee with Chriſt, which is beſt of all for themſelues, and to continue amongſt men, which is moſt needfull for thē. So that this remaineth a manifeſt moſt neceſſary dutie, and of all that haue truly as *Simeon*, beleeued in Chriſt, performed, namely, thencefoorth ſtill to deſire death, though they alſo withal deſire life: life for others, death for themſelues.

Pſal,6,10, & 36,10, & 88,11, 12,13, Eſay,38,11, 12, Phil.1,23, 24.

Yet all that deſire death performe not a duty: for the wicked often deſire to die, but not duly: for, though they wiſh ſometimes for it, and be willing alſo to abide it: yet doe they not in hart deſire it; becauſe they think it not a thing in the ordinance of God good, & that for them, but vtterly hate it, holding it an extreame euill. For they acknowledge as the truth is, it will depriue them of all theyr delights which heere they deſire, and they cannot but at leaſt feare, it will take from them all pleaſure, and bring them to eaſeleſſe, and yet endleſſe

paine,

paine, and torments intollerable, and yet vnſpeakeable. For the ſentence of the vnchangeable GOD is alreadie giuen.

Reue. 21,8. The fearefull, and vnbeleeuing, and the abhominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and all lyers, ſhall haue theyr part in the lake which burneth with fire & brimſtone, which is the ſecond death. And the iuſt Iudge ſhall ſay to all workers of iniquitie, Goe ye accurſed into hell fire, prepared for the deuill and his angels: hell fire, where the worme neuer dieth, and the fire neuer goeth out. Whereupon, this the prophet auoucheth, *There is no peace to the wicked, ſaith my God.* For in their ſtrongeſt hope they ſeele a ſtinging feare, their greateſt cõfidence is not without trembling of conſcience. Therfore fearing the euent of death to be for them (as indeed it is) moſt horrible, they vtterly abhorre it, they deteſt it extreamely. Howe then (ſay ſome) ſhould they ſeeke death ſo eagerly? Howe ſhould they murder themſelues ſo willingly? They do it not altogether willingly, but wittingly, not freely but forced with feare of ſome ſuppoſed greater euill: The troubles of this world, the anguiſh of body, the horrour of mind, they are moſt impatient of, they cannot, they will not endure them, and thereupon they ſome-times preferre death before life, leſſe willing to liue in vexation, then dying to try, whether they ſhal feele what they feare, euen deſerued damnation: for they are neuer willing to die, but vnwilling to liue often, & ſo work them ſelues endleſſe woe, in hope of ſuppoſed happines, abhorring life, not truly deſiring death. For how die they, when they muſt voluntarily bereaue themſelues of life? not in loue of God, longing to pleaſe him, performing all ſeruice to him: but either in paine of bodie, or elſe anguiſh of mind, either raging that they cannot ſatisfie their luſts, or haue loſt outward things immoderatly loued: or fearing, if they die, deſerued torments, if they liue,

Mar. 9,43, 44, 48.

Eſay, 57,

liue, they ſhall eyther continue in felt horrour, or looſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his furie, and cannot fiercely fulfill their malicious mindes, or freelie feede on the reſt of their fleſhly luſts, or impotent in their deſire of ſome falſe fondly conceiued good hoping, with dreadfull doubting, by death to better theyr ſtate, they chooſe rather to prooue the truth of Gods threats, and of the terrors of their trembling minds, then in life to remaine any longer, rather abhorring life, then any way truly deſiring death. Therefore, in that *Simeon* duly deſired death, that which wee heard of *Simeon* in the beginning is prooued true, to wit, that hee was *iuſt and feared God.*

For none but the truly religious, none but they that by faith are aſſured they are before God righteous, can rightly deſire death. For who would deſire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge ſoeuer they haue, cannot be in better caſe dead, then they are now in liuing, though moſt miſerably pained: nay, they cannot bee without iuſt feare when they forgoe this life, to feele for euer the ſecond death. But the faithfull hauing theyr conſciences quiet, and alſo ioyfull in Chriſt, free from the feare of that death they haue deſerued, and aſſured by death to paſſe to that life which God to all faythfull hath promiſed, earneſtly wiſh to die in feruent loue of God, and zeale of his glorie, that ſo they may ceaſe frō offending their good God, & neuer ceaſe magnifying his mercie; ſhewing thereby that they are wearie of the ſeruice and bondage of ſathan and ſinne, and aſſured after death to enioy the true life, moſt fully glorifying GOD, and moſt perfectly pleaſing him for euer: and therefore alſo they deſire death, not ſhortning their life, but waiting his leiſure and calling, thereby glorifying God, as in their liues they haue done, and ſought to do.

For

For man was not borne at his owne will, and therfore may not die at his owne pleasure. Therefore they beg it of God, referring themselues euer to his good will, when, where and how by death they shall glorifie him: still desiring it, but neuer wilfully procuring it.

If any obiect, that Sampson pluckt the house on his owne head as well as on the Philistins, we must vnderstand that Sampson was a figure of Christ, and therfore as it were offring himselfe to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so many of Gods enemies.

And because they waite the Lords leisure, they not only wilfully murder not themselues, but are careful also least foolishlie vnwittingly they hasten it. For al they are guiltie of their owne blood, that either by foole-hardie, rash, or vnwise behauing, or with surfets, drunkennes, or any intemperate vsing of themselues, shorten their life. Yea, though they tender their liues neuer so deere, yet are they in the guilt, because they willingly vse the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire accomplished, his long longing at length is satisfied, his feruent expectation with free ioy nowe fulfilled, It is enough, saith *Simeon*, that I haue seene my Sauiour; as Iacob said, *It is enough that my son Ioseph liueth*. How much more then should wee be satisfied with this, and in all thankfulnes rest in it, that we haue seene Christ, not as *Simeon*, in weakenes & basenesse, but victorious, most glorious, ouer sin, death and hell triumphing, and are more assured then Iacob was, that hee, not as Ioseph vnder Pharaoh in Egipt liueth, but in heauen with his father in highest maiestie raigneth Lord ouer all, hauing all power both in heauen & earth: & moreouer where he is, thether shall we come, and be like him, and with him as fellow heires, raigne in the

Gene, 45, 28

Ioh, 17, 14,
1, Ioh, 3, 3,

Rom, 8. 18,

the kingdome of our father for euer.

Simeon knew Christ as soone as he saw him, and embraced him as soone as hee knew him, and enioyed him as soone as he embraced him: so some knowe the word of God as soone as they heare it, and beleeue it as soone as they know it, and feele the comfort of it as soone as they beleeue it. But others heare it as though they heard it not, like deafe adders which stoppe their eares at the voyce of the charmer. So Pharao would not heare the voyce of Moises, nor Baals priests the voice of Elias: & others though they knowe it, yet will not beleeue it, as if God were vntrue: so all malicious wretches that preferre the pleasures of sin before the glorie of God: and others though they beleeue it, yet can they not eyther presently, or whē they wil, feele the comfort of it, much lesse the ioy which is offred by it, namelie, the hart oppressed, the desolate afflicted soule. Exod. 5, &c. 1. King. 18,

The seede is not cast all on a heape, but it is cast abroade: therefore where be the fruites of the spirit that you haue brought foorth? For the spirit of God is not like a dead potion in the stomack, which worketh not, neither can we haue this spirit in vs, and feele it not. For if thou hast it, it will leade thee as it did longing *Simeon* (as we haue hetherto seene) to the Temple, and vvhen thou art there, it will leade thee to Christ, & when thou hast receiued and imbraced him, it will possesse thee with ioy & so with thankfulnes, & godly care to keepe him and to entertaine him, & to be obedient vnto him: nay, also with a longing to bee loosed hence, and euermore perfectlie to please him. Therfore, beloued iudge your selues, that ye be not iudged of the Lord.

Thy seruaunt.

The godlie would not leaue this priuiledge for all the riches in the worlde, for that they are the seruaunts of God, fellowes to Princes & Angels: for we serue him whom Dauid, Salomon, Ezechias, Iosias serued: yea

to whom a thousand thousands, Dan. 7. 10. euen innumerable Angels minister, Heb. 12.22. euen him who is most blessed for euer. Euery seruing-man beares the cognisance of his maister vppon his sleeue. What then will the Lord say, when he cõmeth and findeth vs marked with the badge of Sathan? Surely hee will say, giue vnto Sathan that which is Sathans. But all the houses of Israell are sprinkled with the blood of the Lambe, and all the mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Exod. 12. 22,23. Ezc. 9,4,11, Reue, 10, 7,3,5,6,

Well, was it said the poore receiue the Gospel? The young men are more forward in the truth, and more zealous then the aged, the sonne then his Father, the seruaunt then his maister. Once the younger Brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was Iacob hated more then he is now? When was he so hated and persecuted as he is now by Esau? Yet in the olde time men were more zealous in their age, then euer we heare of them to be in their youth, yea, they were zealous in the Lords busines.

Age hindered not Noah from building of the Arke when God commaunded him: age hindered not *Simeon* from reioycing and mirth when he beheld & embraced the Lord Iesus Christ. Then olde Simeon embraced Christ, and hee enioyed him with harty ioy in zeale, but now where is old *Simeon?* there be but fewe of them to be seene comming to the Temple to receiue Christ, but now young men receiue him, young Simeons, young Daniels, young Samuels, young Timothies, and young Onesimus, and the young infants beginnes to speake againe.

Gene, 5,32, & 6,22.

Dan. 1,8, 1,Sam, 2,3. 1.Tim,4,12 Phile. 10. Math,21,15

The young haue him, they are zealous, and I hope they will keepe him though olde men neglect him. Sathan thou hast too much for nothing already.

In peace, &c.

Chriſt brings peace with him, not the peace of the world, but that peace which paſſeth all vnderſtanding, *My peace I leaue with you.* Ioh. 14.27. My peace remaine with you, ſaith he. Our peace is layd vp in chriſt, and all the peace we haue, we haue by him, elſe it is not true peace. *Simeon* was iuſt, and feared God in his life, and therefore hee departed in peace: ſo marke the end of the iuſt and follow their ſteps, and you ſhal then depart in peace, like the Lambe vpon the croſſe. Pſal. 37, 37.

Faine woulde Balaam die the death of the righteous, but Balaam muſt then liue the life of the righteous: therefore all men looke to this. Happy are they that depart in peace, who when Death ſaith feare, and the Serpent ſaith deſpaire, then ſay by the ſpirit to the fleſhe, crouch, and bidde the Serpent flie while death openeth the priſon doores. Num. 23, 10.

If the Papiſts woulde haue men to depart in peace, they woulde neuer ſay, that thoſe which depart goe to Purgatorie: for ſo by their owne ſaying, the worſt part is behind. For they affirme, that the paine thereof is far grieuouſer then any that in this life may bee ſuſtained. But againe ſome ſay, this purgatorie is in the earth neere to hell, and ſo it is too farre from heauen to bee ſaued. Some ſay, they are puniſhed there by fire, and ſome ſay by water, and ſome ſay by fire and water. Some laſtlie ſay, that the good Angels torment, and others ſay, that the euill ſpirits do it. In this varietie of moſt vncomfortable opinions, howe is it poſſible hence to depart in peace? But wee muſt vnderſtand it is a painted Sepulcher, made for the pampering of the liuing, not for the puniſhing or purifying of them that be dead. For the locuſt of Rome doth liue altogether by ſuch Trentals, & by ſuch traditions, and this is the profitableſt dreame that euer any of them dreamed: but it is manifeſt by the word of God, that where the tree falleth, there it lieth, & Prou. 30, 15 Eccle. 11, 3

Luke, 16, 22, 23, ſhal lie for euer. Diues & Lazarus are dead, and where they are, thether ſhall wee all goe. Sathan hath many ſleights to deceiue vs, of which this is one of the greateſt, to bring vs from the word of God, to dreames and traditions, and thinges inuented by the braines of mortall men, which haue not the ſpirit of God in them.

According to thy word.

All the ſeed falleth not into good ground, and therefore though I haue ſhewed you it is vngodly, as beeing not according to the word, ſome thinke it but a ſmall matter to ſay for the dead, Lord haue mercy vpon thē, at leaſt they thinke it as a veniall ſinne, if it be a ſin. But let vs take heede how we make trifles of ſinnes, for there Heb, 12, 29, is no dallying with God, who is iealous as a conſuming fire, when his people make ſuch ſmal account of his words. Other demaund, whether it be not better to ſay, God be with them, then the deuil be with them, both which are naught and to be eſchued. And heerein they aske this queſtion, like a theefe who hauing robbed a man by the high way, and beeing taken with it, and demaunded why he did ſuch a villanie, ſaith; Is it not better to rob him then to kill him? as though hee muſt needs do the one of them: then what ſhameleſſe aunſwere is this? for it is manifeſt, that of two euils none is to be choſen.

Some will ſay, it is a teſtimonie of our good wil. To ſuch we muſt reply, ſaying; ſo it is a teſtimonie of your ignorance: and then after a little conference they will graunt, that indeede it doth not profit them. Then wee muſt reply and ſay, God hath made all thinges to profite vs, and hath commaunded that nothing be vſed vnprofitably, no not ſo much as a vaine worde ſpeaking, Mat, 12, 36, ſaying, that for euery idle word we muſt giue account at the day of iudgemēt. Then they reply again ſaying, If it do thē no good, it doth thē no harme. But we muſt reply & ſay, it were good to beware leaſt it do thy ſelf harme.

Another

Another ſort will reply and ſay, I pray God I neuer doe worſe. But to ſuch we muſt aunſwere, I pray God you may doe better: and you ſhould firſt know whether you doe not harme before you doe it. For indeed it muſt proceede of harme being ſpoken in doubting without faith, for if you beleeued that they were laid vp in peace whom you pray for, what neede you pray for them at all? But it ſhewes an vnbeleeuing heart, and we knowe that whatſoeuer is not of faith is ſinne, and the Lord will ſay of them, who hath required thoſe thinges at your hands? You haue wrought vanities. Now therfore you will not leaue it, becauſe you vſed it: then will you ſay alſo, we will not leaue our lying, nor our ſwearing, nor our curſing, becauſe wee haue vſed it. It will greeue me if I heare you vſe theſe ſpeeches heereafter, hauiug no reaſon nor proofe of Scripture to maintaine it by, or to be your warrant in it. Therfore I charge you in the name of God, that you vſe them not, but rather when you heare this, or any other ſinne condemned, lay hands vpon it, and ſee that you put it to death without delay, according to the law of God. Rom. 14,23

According to thy word.

When ſathan hath once poſſeſſed vs with this opinion, that in the ſeruice of God we may neglect the word of God, then profites and pleaſures guide vs in our profeſſion: but they that doe ſo profeſſe Religion & godlines, can neuer haue any comfort by it all their life. For their owne hearts accuſe them for hipocrites, becauſe they waite not for the conſolation of God according to his word, and whatſoeuer is not done according to that word cannot be acceptable: and this word they care not for, neyther haue it in eſtimation. When Adam ſeeth his nakednes, the ſubtile ſerpent can deceaue no longer, but before hee ſeeth his nakednes, he is euer deceaued, and led away with the multitude into innumerable errors. Some ſay, they ſhall be ſaued by good works, and

some by the Popes pardon, others say by Purgatory, and these will haue a Masse sung for thē as long as the world standeth, and all for one silly soule thinking to be saued by it. And yet see their blindnes, for they seeme to think that their torment shall not cease as long as the worlde standeth, else why should they find and hire men to say Masse for them so long? But these are the fat morsels of Baals Priests, and for this cause is the Popish Creede made very fauourable to the Cleargie. Well, say that ignorance is the mother of their deuotion, for when the couetousnes of the Priests & the ignorance of the people ioyned together, then they inuented Purgatorie, Masses, Prayer for the dead, and then all their trinkets. For if they had not held our Fathers in ignorance, keeping them from the word, they would neuer haue been Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

For mine eyes haue seene thy saluation.

For, &c. Because the holy Ghost by inspiration had declared vnto him, that he should not die, till hee had seene Iesus Christ, therefore the same spirit led him to the Temple, and shewed that which it promised, and hauing seene the same, he desireth & wisheth to die, and be released from this earthly prison, that hee might liue with God. As idle and euill wishes are vaine, because they are not according to faith, nor grounded vpon the word of God: so though we ask as cunningly as Iacob, and as earnestly as the sonnes of Zebede, yet if we aske not in faith according to knowledge, wee cannot obtaine. But we should aske so that we may receaue, that we may not return empty. Therfore the ground whereon *Simeon* setled himselfe to wish for death, was, that he had receaued a promise of God, that he should be deliuered from this miserable life, when he had once seene the light of the Gentiles, the Christ: and nowe he had seene

Gen. 27, 17, 18, 19, 20. &c.
Mar. 10, 35, 37.
Iam. 17.

ſeene his Sauiour, and embraced the true Meſſias, which was promiſed by the Father, figured by the law, ſpoken of by the Prophets, fore-told by the Fathers, and pointed at by Iohn Baptiſt. For thus he reaſoneth; Nowe that I ſee thy ſaluation according to thy word, and therfore the condition is nowe performed, let thy promiſe alſo be fulfilled: *Now let thy ſeruant depart, &c. For mine eyes, &c.*

Mine eyes haue ſeene, &c.

Then we ſee that Chriſt was no ſpirit, neither was his body a fantaſticall body, for if he were a ſpirit, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he haue embraced him. Therefore we ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſin onely excepted. For he ſomtime wept, as at the death of Lazarus, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the Well where the woman of Samaria diſputed with him: and alſo ſomtime eate, as at Marthaes houſe, as alſo among publicans & ſinners, and in euery thing ſhewed himſelfe to be perfect man.

Iohn, 11. Luke, 19. Iohn, 4. Luke, 10. Luke, 5.

Haue ſeene, &c.

O Lord, ſaith he, I deſire now to be diſſolued & free from the bondage of ſin, which ſo long hath inhabited in my mortall body, for now he is come, by whom thou haſt promiſed to free vs & ſet vs at liberty, he is come by whom thou haſt promiſed to breake the Serpents head, and he is come that will heale our infirmities, and giue ſtrength againſt ſin & ſathan by faith & peace towards God through loue. And now ſaith he, I haue embraced him. & thankfully do receaue him. I beleeue, & am perſwaded that this is the ſame Meſſias, whom the Father promiſed, & the Prophets fore-told, all Iſrael longed & expected for, who is the light of the Gentiles, the glory of Iſrael, & the God of the whole world. So they which loue the trueth of God, and wayte with deſire to bee

filled with the knowledge therof, such shal not die vntill they haue theyr harts desire with contemplation therof.

Acts. 10. Acts. 8. For as Peter was sent to Cornelius, and Phillip to the Eunuch: so the Lord will stirre vp such of his seruants, as may be fit instruments to minister the same vnto vs. Iudas indeede died before the time, and liued not to see Christ crucified, but the Disciples which loued Iesus, did see him die like an vndefiled innocent Lambe, and that to their exceeding comfort and ioy, when they vnderstoode how that he suffered death for loue of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our Fathers which liued in the time of ignorance, that longed to see this light, although they had a mist cast before their eyes? surely such dyed not till they saw Christ, and embraced him in their hearts. And this is our iudgement concerning them that died in the time of Popery. And likewise as concerning the rest, which thought to be saued by Purgatory and Masses after that they are dead, we say that they which sleepe without oyle in their lamps, they die ere they are aware of, & ere they wish for it, like the Philistines which sent for Sampson to laugh and mocke at him, and to sport

Iudg. 16. themselues, vpon whom the house fell and destroyed them all: or like the Egiptians, which thought that the

Exod. 14. waters had made passage for the as well as for the Israelites, both which died in, and for their security, because they were not watchfull, nor prepared against the Lord called them.

Haue seene thy saluation.

Seeing nowe he is come for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when wee haue our desires accomplished, feeling the sound comfort of the Gospell, what should we? how may we think, either on the length of time wherein we wayted for them, or the tediousnes,

ouſnes, or alſo greeuouſnes of the troubles whereby we haue obtained them?

Haue ſeene thy ſaluation.

As Moſes died on the mount where he ſaw the land of Canaan: ſo the godly die in the ſight of God, and in the contemplation of his glory, like Steuen, who at the verie inſtant of his death, ſaw the heauens open, & chriſt Ieſus ſitting at the right hand of his Father, and like *Simeon* heere, which deſireth to be looſed, and no doubt ſhortly died, viewing ioyfully, and ſo thankfully beholding the Lord of life. Deut. 34. Acts, 7.

Beloued, you are not ignorant that the great day of the Lord is neere at hand, and therefore they that haue not yet ſeene Chriſt, they that haue not yet embraced him, but ſtill ſleepe without oyle in their lamps, ſhall ſuddenly be ouertaken without the wedding garment, and ſhal be caſt into eternall torment for euer.

Haue ſeene, &c.

There be many ſights of Chriſt, all goe not vp to the mount as Peter, Iames, and Iohn, all ſee not his face with Moſes, all ſleepe not in his lap with Iohn, all are not taken vp into heauen like Paule, all embrace him not in their armes with *Simeon*. But as pleaſeth God, ſo hee ſheweth himſelfe vnto vs, and all that loue him, both ſee him and embrace him. Math. 17. Exod. 33. Iohn, 13. 2, Cor, 12, 2.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generally, to ſome particulerly, ſome he calleth early, and ſome he calleth late, and there is no houre in the day, wherein hee calleth not ſome to goe labour in his vineyard. To ſome he ſheweth himſelfe by Angels, and to other ſome by viſions. Abraham ſaw three Angels, Lot ſaw but two, Manoahs wife ſaw but one, and yet one was enough. It is ſaide that Abraham ſawe Chriſt his dayes, but we ſee him clearer then Abraham, and clearer then Iohn, if we beleeue in him as we ſhould. Some ſee Chriſt and not his ſaluation, and ſome ſee his ſaluation, and Math. 20. Gen. 18. Gen. 19. Iudg. 13. Iohn, 8.

and doe not embrace it. We ſee Chriſt when we heare his word, & we embrace his ſaluation when we beleeue it: they ſee him that heare him, they embrace him that follow him. Heere if they had heard me, I would haue ſearched Ieruſalem with lampes, to ſee who ſitteth in darknes. But howe can they beleeue the word of God which heare it not? How can they embrace chriſt which know him not? and all through ignorance, hauing not the meanes to ſee him, becauſe their leaders are eyther blind guides, ſleepy watchmen, or hireling ſheepheards. And ſurely it is a wofull caſe, when ſheepheards go to task, and let their own ſheepe alone Sommer & Winter. They ſheare them, but neither Sommer nor Winter do they feed them. How ſhould thoſe people vnder their charge ſee Chriſt and his ſaluation, when they are ſo debarred of the wholſom food, and euen ſtarued to death many thouſands of their ſoules, becauſe they haue not the food which nouriſheth the ſoule vnto ſaluation? and how many be there which are as old as *Simeon*, and yet haue not embraced Chriſt Ieſus? yea they know him not though they ſee him, neither do they wait for his cõming, becauſe they haue no deſire to embrace him, and therfore they defer that, & put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and ſo they can haue no leaſure in all their life to embrace him. But to ſuch as doe ſeek him, & wait for him with vnfained diligence, we ſay as the Angel ſaid vnto the woman at the ſepulcher, feare not, you ſeeke the Lord Ieſus. How is this world ſet to deceaue vs? We can find leaſure to do euill at any time, but we can find no leaſure in al our life long to do good, that we may at length enioy the true ſaluation.

Iohn, 20.

I haue ſomwhat to ſay to you of this pariſh: A dainty was prepared for you, and you let the ſtrangers take it from you, you were required to a faſt, and you did feaſt your ſelues, you were required to come & pray vnto the Lord,

Lord, & to humble your ſelues in his ſight, that he may turne away his wrath from you, and you let the Temple ſtand open and empty, for your parts, and your ſhops were as open, and you were about your merchandize, forſaking God, and ſeeking to winne the vniuſt Mammon, and the vanities of the world.

Thy ſaluation.

He came not by Angels, or by men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy ſaluation, for his name was not giuen him by Ioſeph, nor by Mary, but by the Angel of God, ſignifying that he was come from heauen. The Father ſaw him when he was borne, the ſpirit came vpon him, when he was baptized, the Angels miniſtred vnto him in the wildernes, his enemies ſubſcribed vnto him vpon the Croſſe, the Virgine trauailed, the ſtarre walked, the wiſe men came out of farre Countries to worſhip him. Then is not this Iehouah the mighty God, whoſe birth is glorious, whoſe life is famous, whoſe death is meritorious? None can take vpon him the authority of God, but he, on whoſe ſhoulders the Lord layeth it, beeing ſent of God and from God. Then we ſee that our Sauiour is the true Sauiour ſent from God, for all creatures beare witnes vnto him, yea the very deuils, with all the euill ſpirits doe obey his voyce, at whoſe name all knees ſhall bow. He came not to bring health, wealth, pleaſures, or profits, for the which if he had, then multitudes of worldlings would haue followed him, but he came to bring ſaluation, righteouſnes, peace, trueth, and life, therefore fewe care for him. Hee came to ſaue ſinners, not all ſinners, nor euery one that ſayth, Lord, Lord, but he came to ſaue penitent ſinners, which turne vnto God by their repentance. Therfore he prayeth in Iohn for thoſe onely that were giuen vnto him. So ſoone as the ſeede is ſowne, the ſtones refuſe it, or the ſunne parcheth it, or the thornes choke it, and vvhat comfort

Math, 1. Luke, 1. Luke, 3. Luke, 14. Math. 27. Math. 2. Mark, 1. Phil. 2. Math. 7. Luke, 5. Iohn, 17.

hath

hath the Lilly among thornes? Therefore wiſedome taketh her vnto her wings, and whiſpereth, ſaying, you
Pro. 1. ſhall ſeeke mee before I come, you ſhall ſeeke mee but ſhall not finde me, becauſe ye haue refuſed me when I offered my ſelfe to you.

Chriſt is their ſaluation that beleeue in him, and make much of him, and thankfully receaue him. The godly hee deliuereth from ſinne, but the wicked hee leaueth bound in the chaines of their iniquity, to be tormented of him which had tempted them there-vnto, whoſe will they alwayes endeuoured to fulfill and not the Lords, and he ſheweth them a hand vpon the wall writing their
Dan. 5. condemnation, and another catching them by the hairie ſcalpe, which maketh all their ioynts to tremble, and their hearts to diſpaire, and hee ſaith vnto them, What doeſt thou heere without thy wedding garment? How
Math. 20. dareſt thou come to ſteale the childrens bread? The
1, Sam. 16. ſpirit of Saul worketh in him in his bed & euery where, and hee calleth for the Harpe of Dauid to comfort his heart which cannot be comforted. And this ſpirit ſaith
Math. 27. to Iudas, thou haſt betrayed the Lord & crucified him, therefore goe and hang thy ſelfe: for euen at the preaching of ſaluation, the horrour of damnation, the marke
Gen 4. of Caine ſticketh within thee whoſoeuer beleeueſt not in Gods ſaluation. But the godly heart goeth home, hauing embraced this ſaluation, chewing the cud, and re-
Acts, 5, 41. ioycing like the Apoſtles, which reioyced, in that they were counted worthy to ſuffer for his names ſake, and they ſay, O what a good banquet we haue had this day, what delicious dainties hath God feaſted vs with! and ſo the Bee goeth loden to the hiue, and goeth longer in
1, Kings, 17. the ſtrength thereof then Elias did.

Thy ſaluation.

The onely Sauiour is heere called ſaluation it ſelfe: for if he were called a bare Sauiour only, then you might likely vnderſtand it by ſome other Sauiours but heere

he

he is called ſaluation it ſelfe, to ſhewe that there is no other. For there be more Sauiours, but no more ſaluations, as there bee many waies to death, and yet but one death. The braſen Serpent was a figure of Chriſt, that they which are ſtung by ſinne, by fire, and by the Serpent which beguiled Euah, may make ſpeede, becauſe there is no remedie but to come to Chriſt. Num,22, Iohn.3.

The Papiſts haue founde out many ſaluations, they haue found out a ſaluation by Saints, a ſaluation by Angels, a ſaluation by Maſſes, a ſaluation by merrits, a ſaluation bv Idols, as though Chriſt had leaſt to doe in his owne office, for they haue other ſaluations to flie vnto. They will haue it, but they will buy it, and what vvill they giue for it? Why, they will faſt ſo many dayes, goe ſo far on pilgrimages, hire Prieſts to ſay ſo many Maſſes, build ſo manie Abbeis, & giue ſo many ſummes of mony to the Monks and Friers. Therefore the Scripture goeth againſt them, & doth diſhonor their ſhameleſneſſe, who (like Nimrod, that heaping ſtone vppon ſtone, would haue built vp to heauen) heape ſinne vppon ſinne, and euery houre, ſome one hereſie or ſuperſtition groweth vp from this filthy roote. Gene,11,

For what Papiſt dare ſay, that *Simeon* thought on any of theſe, or put confidence in any other Sauiour, but onely in him whom he embraced in his armes? For ſaluation is by the promiſe of God, and all promiſes are in Chriſt. And though Iacob wanted bread, Ioſeph wanted not mony, therefore he gaue them back again their monie, and likewiſe he gaue them that corne that they would haue bought with it. I would wiſh them therefore to ſay as Ioſephs brethren did, that they haue their corne for nothing, & their monie to: let them I ſay be content and reioyce, to ſay, that they haue mercie for nothing, & their workes to. For God cannot be wonne by mens workes, becauſe they profit not him, but themſelues. Gal.3. 1.18. 2.Cor.1, Gene,42,

There

2,Reg.5. There is no water can wash Naaman but Iordan, no water can wash the leprosie of sinne, but the blood of
Exod,12, the Lambe. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people, and by this the deuil knoweth vs to be none of his. As it is proper vnto God to be called goodnes, so is it proper vnto Iesus Christ to bee called saluation.
Iohn,14, He is also called the way, the truth, and the life, for that life which we haue, is but a sparke and shadowe of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnes, saluation, and also the way, the truth and the life, to leade vs thereunto: it is as possible for vs without Christ to bee iustified or glorified, as it is to be wise without wisdom, righteous without righteousnes, or saued without saluation. Therfore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefely of all goodnes: for there is no other Arke to saue vs from the flood, no other ladder to ascend with into heauen, no other Ioseph to feede vs in the famine, no other Moses to leade vs through the wildernes.

But as the riuer Siloa runneth through all the land of Iudæa, and watereth the whole cittie of God: so christ doth shew himselfe all in all, and all-sufficient in mercie to saue and blesse all his church with spirituall gifts. If
Ephe,4. Christ be saluation, what shal make vs despaire? Shall
1,Cor,15. sathan? No, for he hath ouer-come sathan. Shal death?
Rom.5, No, for he hath ouer-come death. Shall hell? No, for he hath ouer-come hell. Shal the Lawe? No, for hee hath fulfilled the Law. Shal wrath? No, for hee hath troden
Esay,63, the wine-presse of his Fathers wrath. Therefore it was a sweet saying of one at his death: When mine iniquitie is greater then thy mercie, ô God, then will I feare and dispaire.

Saluation

Saluation is borne, therefore we were all in the ſtate of condemnation before: light is come, therefore wee ſate all in darknes before: glory is come, therefore we were all loden with ſhame before: life is come, to ſhewe that we were all dead in ſinne before. Life is come, & light and ſaluation: life to the dead, light to the blind, & ſaluation to the damned. For Chriſt is called ſaluation, to ſhew that without him we are all damned firebrands of hell, heires of condemation, and forſaken of God. To him that is ſicke, it is eaſie to be thankfull when hee is whole, but when he is whole, it is harder to be thankful then to be ſicke. I would faine be diſproued, that Niniuch might be ſaued, though Ionah would not.

Thy ſaluation.

This word ſaluation is a ſweet word, yea the ſweeteſt word in all the Scripture, & yet many deſpiſe this worthy iewell, becauſe they know not what it is worth, like the dawes, which would rather haue a barly corne, then a pearle or a iewell, becauſe they knowe not the value thereof.

O Lord, what is man that thou art ſo mindful of him? Pſalm. 8.
O man, what is GOD that thou art ſo vnmindfull of him? If a friend had giuen vs any thing, we would haue thanked him hartilie for it, but to him that hath giuen vs all things, we will not giue ſo much as thankes. Now therefore let the rocke guſh out water againe, and let our ſtonie harts poure forth ſtreames of teares in vnfained repentance. We haue all called vpon you, but none regardeth vs, as though God were as Baal, and as though Diues felt no paine, nor Lazarus ioy, but all were forgotten. Many times Chriſt commeth into the Temple, and there is ſcarce a *Simeon* to embrace him, the babe is heere, but where is *Simeon?*

If God had not loued vs better then wee loued our ſelues, we ſhould haue perriſhed long ere this, and yet wee embrace not Chriſt as *Simeon*, who hath ſaued vs from

from temporall and ſpirituall puniſhment. We are inuited to a banket, he who calleth vs to it, is God. What is the banket? Saluation. VVho are the gueſts? The Angels and the Saints. What is the fare? Ioy, peace, righteouſneſſe, this is the fare, and we inuite you euery one: yet who will come at our bidding? ſome for wane of faith, ſome for want of loue, ſome for want of knowledge, haue deſpiſed this holie banket, yet vnto this art thou called ſtill, ô ſoule vnworthy to be beloued.

FINIS.

THE

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſaluation, which thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

THY *ſaluation.* This worde ſaluation is a ſweet word, and holds mee to it like an Adamant, for when I thought to proceede, this word ſaid vnto me, ſtay here, teach this and teach all, learne this, and learne all: for it is the pith of all the mercies of GOD towards his chyldren.

Chriſt is called ſaluation, becauſe no man ſhould diſpaire, and becauſe it is impoſſible to bee ſaued without him, for ſaluation is onely in him. Chriſt can doe anie thing but this, hee cannot ſaue him that will not repent. He is called the ſaluation of God, becauſe he came not from men, nor from Angels, nor by chaunce, but from God himſelfe, and therefore his Name was not giuen him after the manner of men, which was, that euery Father ſhould name his owne child, but ſo did not Ioſeph, for the Angel had giuen him direction for his Name. The Virgine, the Oracles, the Babes, the Shepheards, the Starre, the Wiſemen, the voyce of the Cryer, the deuils, the leapers, the ſicke, the dead, the earthquake, the Sunne, the Moone, and all the creatures doe beare witneſſe vnto the Sonne of God, which is our ſaluation. He is called the ſaluation of God, becauſe he is ſaluation

Luke, 1, Luke, 1, Math, 2, Luke, 2, Math, 3, Luke, 3, Mark, 1, Luke, 1, 15, Iohn, 11, Math, 27,

according to Gods owne mind. Hee came not to bring eaſe & liberty, but he came to bring the ſpiritual ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

I ſhewed you how many deſpiſed this iewell, becauſe they know not what it is worth, how few *Simeons* there be in the Temple, how fewe Nathaniels, how few men that feare God: theſe plants grow not on euery ground. Who would be vnthankfull if hee knew what the Lord giues and what he forgiues? He giues the ſonne for the baſtard, the Lord for the ſeruaunt, the righteous for ſinners, the innocent for the wicked, and the Almightie Lord, for the ſinfull ſonnes of men. Doe you not marueil how you can offend this Lord willingly, which hath doone ſo much for you? Heere I reproue vnthankfulneſſe, ſecuritie, & negligence, ſtriuing as it were to crucifie Chriſt againe, as the wicked Iewes did, who neuer proſpered ſince the time that they ſaide; His blood be vpon vs, and vpon our ſeede. They were not like *Simeon*, who as ſoone as hee ſaw him, embraced him, and reioyced ouer him. There is no ſhewe of grace in them which ſhew no liking of godlines, neyther in themſelues nor in others: for this is the firſt part of our conuerſion, to loue them that loue GOD, and ſo they are drawne to the Sonne. No man will builde an Arke vntill the flood come, no man will ſeek for corne vntil the famine come, and ſcarce Lot will be gone out of Sodome before the time of execution of Gods wrath do come vpon them.

Mat. 27. 25.

Gene. 7.

Gene. 42.

Gene. 19.

We preach vnto you, and call vpon you, we haue euen wearied our ſelues among you, we haue reproued you for ſinne, and we muſt ſtill reproue you vntill you amend: now therefore, if there be any grace in you, if ye haue any knowledge, any feare of God in you, if you haue any goodneſſe in you, if you haue any leiſure to be ſaued, turne backe now from doing euill, come out of

hell,

hell, and plucke your limmes out of the clouches of the Serpent, for verily we haue not done ſo well in this citty as the Niniuites did, for all the preaching and teaching wee haue had. For, who hath determined in his hart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by extortion, vſurie, & wrong? Surely they that haue done thus are monſters, I cannot ſee him, he walketh inuiſible & cannot be found. The heauens trembled at the death of Chriſt, the ſunne did hide his face, the earth quaked, the vaile of the Temple rent in ſunder, the deade bodies roſe out of theyr graues, and all this was to ſhewe that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the raunſome of vs, and of all whoſoeuer throughout the world doe beleeue the Goſpel, and liue in obedience thereof, and withall, that hee ſuffering for ſinfull and wretched man, was a conquerer ouer hell & all euill, and hath ouer-come death. The Scribes are againſt him, the Phariſies were againſt him, the Rulers band themſelues againſt him, the Atheiſts againſt him, & all the ſpightful & enuious Iewes againſt him, whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious, but God was with him and in him, by whoſe power he ouer-came them all, and ſo became the ſaluation of God. Math, 27, 45 51, 52, 53

Dauid beeing to encounter with Goliah, Saule tooke and put on him his owne harneſſe, but hee coulde not weare it, it was too heauie for his little body, therfore he tooke nothing but a ſtaffe and a fewe ſtones in a ſcrip, and ſo Dauid ſlew the pride of the Philiſtines, and the feare of Iſraell. And euen thus the Lord ſet his ſonne to fight with the Prince of this world, not with ſwords & targets, bowes and bills, but with the word and ſpirit of God, with the which he hath ouer-come, and through him we alſo haue the victorie. 1, Sam, 17,

Which thou haſt prepared before the face of all people. &c.
He ſpeakes this to the end that the eyes of all mankinde may be fixed vppon him, as the eyes of all Iſraell were fixed vppon the braſen Serpent in the wilderneſſe, that when they be ſtinged with the ſting of that fiery ſerpent which deceiued our forefathers, they may flie vnto him for help, leaſt they periſh in theyr ſinne, & theyr blood be on theyr owne heads.

Num, 21,

Which thou haſt prepared.

He was prepared long agoe, as it dooth moſt plainlie appeare, for the Virgin which bare him, the place of his birth, the poore eſtate wherein he was, his miracles, his Apoſtles, his torments, his croſſe, his death, his reſurrection and aſcention into heauen; all theſe were foreſhewed and fore-tolde long before they came to paſſe. Therfore ſome ſaid, who is this that is ſo oftē ſpoken of by the Prophets? who is this that can do many miracles that the Scribes and Phariſies cannot do? that can raiſe the dead, that can ceaſe the windes, that can calme the waters: at whoſe ſuffering the earth quaked, the ſunne hid his face, darknes came ouer all: and being dead, roſe againe by his owne power, and aſcended into heauen in the ſight of a great multitude? How can it be then but it muſt be knowne *before the face of all people*, which was ſo manifeſt by dreames, by viſions, by oracles, by power, by authoritie, and euery thing? for there was nothing which had not a tongue to ſpeak for God. Euery thing was prepared for him before he came to bee reuealed: hee came not in the beginning nor in the ending: hee came not in the ending, that wee which come after him might long for his ſecond cōming. He came not in the beginning, becauſe that ſuch a Prince as he, ſhould haue many banners and tryumphs before him. Hee came not in the beginning, becauſe the eyes of faith ſhould not be dazeled in him, and leaſt they which ſhould liue in the latter times, ſhould forget him and his comming

Iohn, 11,
Luke, 8,
Math. 27,
Iohn. 10,
Mark, 6,

which

which was ſo long before, euen as you forget that which I haue ſaid as ſoone as you are gone hence. He came not in the beginning, becauſe if he had com before man had ſinned, man would haue acknowledged no neede of a Phiſition, but when man had ſinned, and had felt the ſmart of ſinne: for when they were caſt out of Paradiſe, they ranne vnto Chriſt, as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect ioy, perfect peace, perfect wiſedom, perfect righteouſnes, perfect iuſtice, perfect truth, ſignifying thereby, that notwithſtanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that hee ſhould come like ſome great Prince, with pompe and glory, which was a carnall conceite, for heerein they were meruailouſly deceaued, his father was but a poore Carpenter, and his mother but a ſimple woman, and he a ſilly babe wrapt in clouts. Then ought not we to reuerence our Lord, and to praiſe his name, for that hee became ſo humble for vs moſt vile wretches, that are worthy of nothing? yet we ſee howe cruelly they dealt with this bleſſed one which came to ſaue them. Ignorance ſate in the chaire, deceit gaue the ſentence, and cruelty executed him with the moſt painfull and ſhamefull death of the croſſe. O that your eyes doe not dazell, and your eares tingle, and your hearts meruaile at this dealing of theirs to our louing Sauiour, which came to ſaue them if they would, and ſpecially in that now you ſee that he abaſed himſelfe for our ſakes, euen to the vttermoſt! ô wonderfull thing to think of! If you would marke, I would make you in loue with him before I haue done with you, I ſay vnto all thoſe that come hither to be edified, take your fill of pleaſure, enter into Paradiſe, lift vp your eyes, ſtretch forth your hands, and eate your fill of the tree of life, and the Lord will goe home with you, embrace him and kiſſe him,

entertaine him well, and he will dwell with you for euer. But you that come hither for faſhions ſake, eyther to ſee or to be ſeene, to finde fault with ſome-what, or to make an hipocriticall ſhewe of godlines where there is none, I tell you, that comfort ſhall ſhake hands with you at the dore: marke it, and you ſhall ſee that my wordes are true. Shew me what it is that is better then ſaluation. I would haue none of you to be damned if I might preuent it, nor ſo much as a peece of you to be giuen vnto ſathan, therefore I would I knew that ſtone that would kill Goliah, for I would ſtrike it with my might into his temples. If you will you may be ſaued, and the Lord will one day put thoſe wordes in my mouth that will touch your hearts. Therefore now ariſe, kiſſe and embrace the ſweete babe Ieſus, and then afterward frame your ſelues to obey him, for then the Lord will knock at your hearts, and if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew that if it will not learne now, it will neuer learne
Pſal. 2. to come vnto God by repentance and amendment, that they may learne to kiſſe the ſonne leaſt he be angry, and ſo they periſh in his wrath like Sodome. Hee came in the middle age of the world, to ſhew that he was indifferent for the world, to giue light & life vnto all that re-
Acts, 10. turne vnto him. For God reſpecteth no perſons, but euery man of what Nation or Country ſo euer he be, that feareth God and worketh righteouſnes is accepted of him, & he wil fulfill their ioyes through Chriſt, yet not when we will, but according to his owne good pleaſure,
1. Kings, 17. and when he thinketh good. Therefore, ſtay Helias, anone the Rauens wil bring thee meat, & thou ſhalt haue
Exod, 14. enough. Anone Moſes wil deliuer Iſrael. So ſaluation is already prepared of God, and hath beene long ſince with fulnes of knowledge, and all excellent gifts, and he will giue them to vs when he ſeeth good. But wee are

like

like whining children, that will not ſtay till their milke be cold, but would haue it, though they be ſcalded with it: ſo we would haue the knowledge of God and liberty before we know how to vſe it. We would know the high miſteries and deepe counſels of God, before wee know our ſelues, we would haue the liberty of the Goſpel, when we know no way how to vſe it but in ſecurity. But the Lord, he will wiſely giue vnto vs as it were our bellies full when he ſeeth it good, and when he ſeeth vs ready for it, who knoweth our hearts better then we our ſelues.

A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.

You haue heard *Simeon* ſhewing the cauſe why the ſonne was ſent from the Father, why he became man, which raigned before in Paradiſe. What moued God to leaue his ioy and his bliſſe, & ſuffer more then all the vvorlde could ſuffer together? A great cauſe it is that would make a King leaue his kingdome, & fall to beggerie. A great & wonderfull cauſe it was, that made Iehouah to come downe from heauen to ſuffer miſery vppon the earth. Two other cauſes *Simeon* ſheweth why this Meſſias came from heauen. The firſt, that he might enlighten the Gentiles, which ſat in darknes: and the ſecond, that he might be the glory of Iſrael, which gloried in their ſacrifices and in their ceremonies, and ſo had no glory before he came, but were like the Moone when the Sunne doth ſhine vpon it, or like Rachel which deſpiſed Leah and became barren. And they deſpiſed the Gentiles light, like that ſonne which was angry becauſe his loſt brother came home againe, or like thoſe labourers vvhich checked the Lord of the vineyard, becauſe he gaue vnto the other labourers as much as hee gaue vnto them. But the Gentiles are lyke Leah, vvho being deſpiſed became fruitefull. *Simeon* reioyced in Chriſt, not onely for that hee was the glory of Iſraell,

Gen. 29. Luke, 15. Math. 20. Gen. 29.

but alſo for that he was the light of the Gentiles. Shall the head be ſorrowfull becauſe the hand is well? nay rather the hand ſhould be glad becauſe the head is well, & the head becauſe the hand is well. The father ſhould be glad becauſe his ſonne is ſtronger then himſelfe, the mother ſhould be glad becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad, becauſe his brother is richer then himſelfe, the miſtreſſe ſhould reioyce, becauſe her maide is a better houſewife then her ſelfe. But we enuie our brethren & our neighbours, becauſe they are better then we, & becauſe God hath bleſſed them with temporall or ſpirituall thinges aboue vs: if we ſee that they haue learning, then we enuie them for their learning, if he haue more gifts, wee enuie him for his gifts, if he haue more knowledge, we enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, we enuie him for his riches, and how can we reioyce when euery bodies good is our euill, and euery bodies ioy is our ſorrow? But fixe your eyes vpon Chriſt alone, and he will fulfill your ioy,
Gen. 19. if you looke not back to Sodome like Lots wife. If you loue ioy and gladnes, Chriſt is ioy and gladnes: if you loue comfort, why, Chriſt is the comforter of all that beare his Croſſe: if you loue life, Chriſt is eternall life: if you loue peace, Chriſt is peace: if you loue riches, Chriſt is full of heauenly riches, and full of liberality, to beſtow them vpon all ſuch as loue God: ſo Chriſt is all in all vnto the godly, and they haue more ioy in Chriſt alwayes and in all things, then the richeſt, and moſt glorious & ſumptuous Prince in the world, then Salomon himſelfe had in worldly riches, honours, pleaſures, ioy, eaſe, or felicity. For the wicked which put their truſt in riches, and make them Gods of gold and money, of eaſe and pleaſures, though they doe all that they can to fulfill their luſts, and take neuer ſo much pleaſure, & be neuer ſo merry, yet they can haue no true ioy, nor peace of

conſci-

conſcience, for all the peace, the mirth, and ſport they haue, is but deceite, all falſe and indurable like the graſſe, greene in the morning, & withered ere night. But when the Lord doth knock at their hearts, & ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt; but they may ſay, in laughter my ſoule is ſorrowful, in eaſe my ſoule hath trouble, in mirth mone, in riches pouerty, in glory ſhame, in life my ſoule is euen dead, in plenty my ſoule vvanteth all thinges wherein it ſhould reioyce, it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares, like Cain, who being Lord of all the earth, yet had no ioy in it when God had once forſaken him. Likewiſe Saul when God had forſaken him, he had no ioy of his kingdome, nor of all his riches, and then who had more ioy, Saul the King, or Dauid the ſubiect? So then we ſee that perfect ioy can be had in nothing but in God and in Ieſus Chriſt. Wherfore as by the ſtream you may be led to the fountaine, euen ſo let the ioy and peace of this life ſerue to leade vs to God, which is perfect ioy and peace, & there reſt, like the wiſe men which were guided by the ſtarre, to come to the true Sonne of grace, Ieſus Chriſt when he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, wee ſhall be like the reſtleſſe Doue, which fluttered about, and found no reſt any way, till ſhe returned to the Arke: but we ſeeme as though we ſought him and found him, when as we doe but play the hipocrites. Salomon ſaith, that the wayes of the whore are proſperity & welfare, for ſhe euer putteth on a vizard, that ſhe might not be knowne to be ſo vile as ſhe is: ſo vnder the colour of goodnes euill is alwayes lurking.

Eſay, 58, & 57.

Gen. 4.

1, Sam. 16.

Therefore alſo is Chriſt called the light, becauſe wee ſhould leaue our fooliſhneſſe, ſeeing light is come, and that wee ſhould forſake all our lights vvhich are but darkneſſe,

darkneſſe, and cleaue vnto his light vvhich is the true light indeede.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, and they receaued him with thankfulnes, of whom there was no hope of goodnes left. Who would ſuppoſe that the barren woman ſhould become fruitfull, or the prodigall ſonne returne home againe? It is like as if an Owle ſhould be conuerted to ſee light, or as if the ſtreame would returne into the fountaine, or as if an old man ſhould become young againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed, the Iewes muſt firſt reiect him before the Gentiles receaue him: and when the Iewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpread vnto the whole world.

Luke, 14,23 When the gueſts would not come, then he ſendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foote, and that which will come ſhal come. &c. The Queene of Saba came

Math. 12. from the vttermoſt part of the earth to heare Salomons wiſedome, and the wiſe men came from the Eaſt to ſee Ieſus Chriſt, but we may ſay, the Lord was heere in the Temple, and I was in my ſhop, ſelling and buying, lying, deceauing and ſwearing. Well, when hee comes back againe, I will be better acquainted with him, and ſo we eſteeme not of his preſence in any reuerent ſort.

2, Reg 4.20 The Shunamite ſaide: Let vs build a chamber for the man of God; then we ſhould build an houſe. Zaccheus

Luke, 10. did climbe vp into a tree to ſee our Sauiour, & the Lord ſeeing his diligence, called him, Zaccheus, come downe, for I will dine at thy houſe this day, and that was a ioyfull day with Zaccheus, for then ſaluation came into his houſe, & vpon all his family: he gaue the Lord a feaſt, and the Lord made him a farre better feaſt of peace, a feaſt of ioy, a feaſt of heauenly things, & ſo for his zeale

and

and endeuour to ſee Chriſt bodily, he ſhewed himſelfe vnto him ſpiritually, euen to his hearts deſire.

To be reuealed.

Haue an eye to the future tenſe, that which is not ſhal be. As for example, Salomon was wiſe, but he is fooliſh, Sampſon was ſtrong, but he is weake; Iudas vvas a Preacher, but he is a traytor; Paul was a perſecutor, but he is a Preacher; Peter was a denier of Chriſt, but now he is a bold profeſſour of Chriſt; Moſes was learned in the wiſedome of the Egiptians, but now he is learned in the wiſedome of God, by which the wiſedome of the Egiptians, is made but meere fooliſhnes in the ſight of God. Others, as heathen Philoſophers, Plato, Ariſtotle, Cato, Crates, and ſuch like, were counted very wiſe men in the ſight of the world, yea they wrote ſo many books full of wiſedom, & alſo adorned with notable ſentences and witty ſayings, that one would thinke all vviſedome were buried with them, ſo famous were they, and ſo full of earthly vnderſtanding, teaching maners, counſels, and pollicies: yet for my part I haue neither ſeene nor heard of anie ſuch, being wiſe in worldly things, and without the wiſedome of God, but that they haue committed ſome notorious fooliſhneſſe in the ſight of all men, like Achitophell, of vvhom we reade, that he was ſo wiſe a Counſailour, that his counſaile was like as one had aſked counſaile at the Oracle of God, and yet ſee the end of him, he hanged himſelfe, & all for want of the knowledge of God. It had beene better therefore for him to haue had more wiſedome and leſſe witte. Crates, Ariſtotle, Plato, and others of the wiſe Phyloſophers, haue eyther poyſoned, burned, or drowned themſelues, and ſo we ſee that the ende of worldly wiſedome is meere fooliſhneſſe, and the fooliſh haue more peace then the vviſe: for theyr vviſedome vvithout the feare of God, dooth them no more good then the Arke did to the Philiſtines, vvhich did nothing but torment them, becauſe

1, King. 3, 12, 11.
Iud. 13, & 15, & 16.
Luke, 6.
Acts, 1.
Acts 9.
Math 16.
Acts, 4.
Acts, 7.
2, Sam 16, 23.
2, Sam. 17. 23.
1, Cor. 1, 20.
2, Sam. 5.

cauſe they knewe not howe to vſe it, and therefore vnreuerently abuſed it. For if your wiſedome conſiſt in eloquence of words, in profundity of wit, to gaine craftily and ſpend warily, to inuent lawes, to expound riddles, and interpret dreames, to tell fortunes, & prophecie of matters by learning: all your wiſedom is but vexation of the ſpirit; for all theſe without the feare of God doe vs no more good then theyr wit did theſe Philoſophers, which notwithſtanding ſate in darknes. And I am afraid though Chriſt brought light vnto the Gentiles, yet it may be ſaide, that the Gentiles ſit in darknes ſtill, ſauing a few Leuites ſcattered vpon the mountaines, for whoſe ſake Sodome is ſpared. And becauſe thoſe had not the knowledge of God, therefore they worſhipped Mars and Cupid, Sunne and Moone, beaſts and ſerpents: ſo the Philiſtines worſhipped Dagon, the Epheſians worſhipped Diana, the Aſſirians Neſroch, the Iſraelites worſhipped a calfe, Ahaziah worſhipped Belzebub, the Moabites worſhipped Chamos, the Samaritanes did worſhip vnto Baal: ſo the truth to ſuch ſeemeth faſhood, and errour ſeemeth truth. As for example, that the world ſhould be made of nothing, that the Word became fleſh, that God and man was ioyned together in one perſon, that one man may be righteous in the righteouſnes of another, which is Chriſt, & that the dead ſhall riſe againe: theſe ſeemed fooliſhnes vnto the Gentiles, neyther could they beleeue them. No more can ſome Gentiles amongſt vs at this day, which are but naturall men, therefore they doe not beleeue them, for when they profeſſed themſelues to be wiſe, they becam fooles, ſaith the holy Ghoſt. So then we ſee now what Chriſt hath done for vs, he hath bound that Serpent, which hath ſowne all the tares, ſo that the deuill is faine for want of better lodging to enter into ſwine.

2, King. 17, 30.
Iud. 16, 23.
Act. 19, 33.
2, King. 19. 37.
Exod. 32, 4, 6.
2, King. 1, 2.
1, King, 22. 13.
1, King, 16. 32.
Rom. 1, 22.

Heeretofore, whereas one followed God, a thouſand followed Baal, but now Kings and Princes lift vp their heads,

heads, desiring Christ to raigne with them and in them. Heretofore we made our selues like the wounded man, we were spoyled, we were stript naked, & we were bathed in our blood being full of wounds, but now Christ hath furnished vs, he hath washed vs, hee hath clothed vs, and wee are nowe become true Israelites: vs which were the vile and wilde Oliues, hee hath grafted vppon the true Oliue, and planted vs in a fruitfull soyle. And what cause can we shew for this, but onely mercie? For heeretofore we were called foolish, but the Lorde hath made vs wise according to the wisedom of God in these dayes by his spirit: but if yee deserue to bee called the foolish Nation againe, then yee are most vnhappy and most cursed. So now we haue heard, that the Lord doth reueale all his counsels vnto his Prophets, and howe the glory of Israel is nowe reuealed to bee the light of the Gentiles. And you haue heard the cause why: because the Iewes reiected their own saluation. You haue heard that the cause was onely his mercy and his loue, because mercy cannot containe it selfe within Ierusalem. Deut. 31.

A light to be reuealed to the Gentiles, and the glory of thy people Israell.

You haue heard why Christ is called light, why he is called the light of the Gentiles, why the lord did change a curse into blessing, and why the Gentiles did change darknes for light, & a thousand Gods for one true God. Then the Gentiles receiued more grace then they desired, for the Lord came vncalled vnto theyr houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light, and my light: Christ is our grace, your grace, and my grace: & christ is our saluation, your saluation, and my saluation. Hee came vnto the Iewes, and for the Iewes, and yet his cōming vnto the Gentiles, was better then to the Iewes. He came into the world when the world did abounde in.

in all wickedneſſe, and ſaued vs when we moſt deſerued wrath. Wonder at this you that wonder at nothing, that the Lord would come to bring ſaluation, to redeeme our loſt ſoules, euen as it were againſt our wills: ſo that nowe wee woulde not bee as wee were for a thouſand worlds.

The blindneſſe of the Iewes was, and is wonderfull, who heard of their reiection, and of our conueſion, and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiecting of them. Therefore the Rock which ſhould haue ſaued thē did ſhiuer them in peeces, wherin was ſhewed theyr wonderfull blockiſhnes, hauing it ſo often fore-tolde by their Prophets, figured in theyr lawe, ſhadowed in theyr ſacrifices, and read in theyr Churches from Saboth to Saboth. Euery thing that cōmeth to paſſe in Churches, in common-weales, in cities, in countries, in kingdoms, & in Prouinces, theſe are all foretold in the Scriptures, and yet none doe vnderſtand it, ſauing a fewe choſen ones whom God loueth. For, the comming of Antechriſt, the ouerthrowe of Kingdoms, the darknes of Poperie, the light of the goſpel, the conuerſion of the Gentiles, and the reiecting of the Iewes, all theſe are ſet downe in the Scriptures, and yet we cannot vnderſtand it, though wee heare it day, by day, becauſe wee doe not giue our mindes to vnderſtanding.

Such hearers ſhall ſtand in a maze before the righteous and terrible throne of God: the dead ſhall riſe, the trumpe ſhall blow, and all the worlde ſhall be in an vproare, and they ſhall ſtand quaking, when theyr hearing without profiting ſhall be layd to theyr charge, & they ſhall ſay: O we haue knowne no ſuch thing: but ſurely if the Iewes could come out of hell, they would admoniſh vs to take better heede how we heare: for we heare as though we did not heare at all, our mindes are otherwiſe occupied. Nowe when wee ſee any thing come to

paſſe

paſſe as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, This prophecie is fulfilled, for all things that are written, are come to *Scriptum eſt, et factum eſt*, that is, as ſure as it is written, ſo ſurely dooth it come to paſſe. It prophecieth nothing but that which truely is fulfilled in due time, and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewel that is beſet with pearle, ſo is our calling adorned with Scriptures, for ſo doth God tender our calling, which is ſo often in his mouth, and we ſo often in his remembrance, that hee ſpeaketh of vs in euery Booke throughout the vvhole Scripturs, like a kinde ſpouſe whoſe loue is in a ſtrange country, and he delighteth himſelfe with thoughts and meditations of her: ſo hee did long vntill the Gentiles were come to him againe, like the prodigal child, whoſe Father did long vntill hee had embraced him. VVhen ſhall my prodigall ſonne come home againe, ſaith he? I will put my beſt garment on his backe, and my golde ring vppon his finger, and his fare ſhall be the daintieſt morſell. And thus God longeth for our ſaluation, and he knocketh at our doores. Is fayth heere? is loue here? is one called the feare of God in this place? Luke, 15,

And as loue maketh louers ſometime to ſpeak plainly and familiarly one to another, ſome-time by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes, and ſometime to hide themſelues one from another: So our God ſpeaketh ſometime plainly to his Church, ſome-time darkly and miſtically, ſometime he turneth his face from his Church and deere ſpouſe, as though he would not ſpeake vnto her for loue, as appeareth in the booke of the Canticles. Of the caſting off of the Iewes, and calling in of the Gentiles, the firſt type or figure was Caine and Abell: Caine was the eldeſt ſonne of Adam, & Abel the younger, yet God loued Abell, and accepted his ſacrifice, but

God

God reiected Caine for his wickednes, and he became a reprobate. Euen ſo doth God, hee reiecteth the Iewes which were the eldeſt ſonne, the true Oliue, and the naturall ſeede, and Gods deere chyldren if they had continued in obedience, and hee taketh vs beeing but the youngeſt ſonne, the wild Oliue, the ſeed of the wicked, and maketh vs children by adoption vnto him, onely of his mercy without any other cauſe.

Gene.9, Gene.5,1,2. 9.24,10, 21, & 11, 10. Gene, 9, 27, Iohn, 10,16

The ſecond example was Sem & Iaphet, both which were Noahs ſonnes, Sem was the ſecond ſonne, and Iaphet the firſt, and of this Iaphet came the Gentiles: of him ſayd Noah: *God perſwade Iaphet, that hee may dwell in the tents of Sem*: that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheepe I haue (ſaith Chriſt) which are not of this fold, them alſo wil I bring, and they ſhall heare my voyce, and there ſhall be one ſheepfold, and one ſhepheard.

Gene,21, Gene,22,

The third type or figure was Iſmaell and Iſaac, both the ſonnes of Abraham: Iſmael was the eldeſt. Iſaac the younger, yet Iſaac was choſen of God, and enioyed the promiſe, and Iſmael his eldeſt brother, a mocker of Iſaac was put away, the Lord was not with him.

Gene,25,

The fourth type or figure was Iacob and Eſau, both ſonnes to Iſaac: Eſau was the elder brother & Iacob the younger, yet God loued Iacob, and hated Eſau, becauſe Eſau contemned his birth-right, and ſold it to Iacob for a meſſe of pottage, and therefore Iacob ſtole the bleſſing from him: ſo God bleſſed Iacob, but curſed Eſau: whereby is ſhewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, and hath giuen it vnto vs.

Gene,29,26

The fift type or figure was Leah and Rachell, the two daughters of Laban; Leah was the elder, but bleare or ſquint-eyed, Rachel the yonger, beautiful & faire. 17. Therefore Rachel was beloued of Iacob, and Leah deſpiſed. 18. Yet Leah was firſt married. 23. & alſo made

fruitful.

fruitfull. 31. but Rachell alſo was after married. 28. and more beloued 30. and hauing enuied her ſiſters fruitfulnes, 30. 1. and repented, God remembred her, & made her fruitful. So Chriſt firſt maried the Iewes, and made them glorious, but when they deſpiſed their glory, hee maried with the Gentiles, and they enuying their happines, of barren in all goodnes, became fruitefull in true holines.

The ſixt figure was Manaſſes and Ephraim, the two ſonnes of Ioſeph, Manaſſes was the eldeſt, and Ephraim was the youngeſt. Both of them Ioſeph hauing brought to Iacob his Father, that hee might bleſſe them, he tooke Manaſſes and put him towards Iacobs right hand, that he might bleſſe him firſt and more plentifully, and hee tooke Ephraim and put him towards Iacobs left hand. But Iacob ſtretched out his right hand and laide it vpon Ephraims head, which was the younger, & his left hand vpon Manaſſes, directing his hands ſo of purpoſe, for Manaſſes was the elder of them. Thus the Lord bleſſed vs when there was no hope left for vs.

The ſeuenth figure was Rahab a harlot in Iericho, Ioſua, 2.
who was a Gentile, yet her hart was touched ſo, that ſhe receiued and entertained the ſpies that Iſrael ſent, and in the time of danger hid them, that they ſhould take no harme: ſignifying thereby that the Gentiles ſhould receiue and imbrace the true Iſraelites and meſſengers of the Goſpel, and keepe them as ſafely, and defend them as diligently as Rahab did the ſpies of Iſrael.

The eyght figure was Ruth a Moabite: of her *Chriſt* Ruth, 4.
Ieſus vouchſafed to come as cõcerning the fleſh, to ſhew that hee came not onely of the *Iewes* and for the *Iewes*, but alſo of and for the Gentiles, which were the loſt ſheepe, vnhoped for, beeing ſtrangers from the couenaunt.

The ninth figure was Sampſon, who beeing a *Iewe* Iudg. 14.
woulde needes marrie with a Gentile, ſignifying that

Chriſt Ieſus would alſo marry with the Gentiles, as hee did with the *Iewes*.

3,Reg,11, The tenth figure was Salomon, who married Pharaos daughter which was an Egyptian and Gentile, ſignifying thereby that Chriſt would take him a ſpouſe among the Gentiles to marry with himſelfe, as Dauid in the Pſalmes declareth. Pſalm,45,

The eleuenth figure was Naaman the Syrian, whoſe 2,Reg,5, leproſie is turned vpon Gehezie, the leproſie of an heathen and ignorant man turned vpon an Iſraelite, & one that had the knowledge of God, beeing the ſeruaunt of a Prophet: ſignifying that our leproſie of ſinne & ignorance ſhould be turned from vs vpon the *Iewes*, who had the knowledge of the lawe of God, but eſteemed it not, but were vnthankfull for it. Many like examples there are in the newe Teſtament. For like as the Cherubins, though ſeuered in ſunder, yet looked one towards another, and both vppon the mercie ſeate: ſo the olde Teſtament and the newe looke one towards another, & yet poynt at one and the ſame thing.

The firſt type or figure in the newe Teſtament, was Math,2, the Wiſe men, which were the firſt fruites of the Gentiles, and came from the Eaſt, beeing guided by a ſtarre: ſignifying that by the guiding of the word and ſpirit of God, the Gentiles ſhoulde come from all the places of the world to imbrace *Chriſt Ieſus*, with ioy.

The ſecond type or figure was Chriſt his going into Math,2, Egypt, ſignifying thereby, that he ſhould goe from the Iewes to the Gentiles, becauſe the Iewes refuſed him through vnbeleefe, abundance of wickednes, and want of reformation: ſo wee ſee that nothing can driue away Chriſt but ſinne.

The third type was Chriſt whipping the *Iewes* out of Math,21,12 the Temple, ſhewing thereby that the *Iewes* ſhould be whypped or caſt out of the ſpirituall Temple, and the Gentiles ſhould occupie it. This (beloued) belongeth

vnto vs, to whom the Lorde ſo wonderfully hath made his light to ſhine.

The fourth figure is the parable of the vineyard, which was taken from them that poſſeſſed it, & giuen to them that ſhould bring forth the fruits thereof, & yeelde better increaſe vnto the Lord o. the vineyard. Math, 21, 33

The fift figure was the parable of the two ſonnes that were bidden to goe and worke in their fathers vineyard, of whom the firſt ſaid, he would, and did not: the ſecond ſaid, he would not, and did repent, & went to labour in the vineyard: the firſt ſignified the Iewes which made many vowes, with ſuch a ſhewe of godlines which was but hypocriſie, whō the Lord reiected & caſt off, & ſaid that the publicans & ſinners ſhould ſtand in iudgement to condemne the greateſt of them. Math, 21, 28

The ſixt figure, was the feaſt that the Lord made vnto the diſobedient gueſts whom the Lorde inuited to his banket, which was onely ordained for them, and who promiſed to come vnto it, and yet refuſed & would not come, but alledged ſlight excuſes taken from their loue of earthly & tranſitory things aboue God. Therfore the Lorde ſent into the high wayes to call and compell the Gentiles to come, which came, though ſome left theyr wedding garments behind them. Math, 22, 2.

The ſeuenth type or figure, was the viſion of Peter in Ioppa, when he was on the top of the houſe, where hee ſawe the veſſel come downe that had in it all manner of foure-footed beaſts of the earth, and wilde beaſts, and fowles of the ayre, and creeping thinges, where alſo the voice ſaid vnto him, *Ariſe Peter, kill & eate:* wherein the Lord ſhewed vnto him, that hee ſhould count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beaſts ſet downe in the lawe of God, & therfore whē Peter was ſent for to Cornelius houſe, he ſaid, *Of a truth I perceiue that God hath no reſpect of perſons, but in euery nation hee that feareth God, & worketh* Acts, 10, verſe, 34.

keth righteouſnes, is accepted of him.

Many other examples of our calling, as the ſtrayed ſheepe, the loſt groate, the prodigall ſonne, and Chriſt eating with publicans and ſinners, which when we read we ſhould caſt our figure and ſay, of whom is this ſpoken? of the Gentiles? then is it of mee, for I am a Gentile. But am I conuerted? if I be not, then haue I not fulfilled this prophecie: therefore let vs ſtriue to doe well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen.

Luke, 15, Luke, 5,

Now all theſe prophecies are fulfilled, the blinde ſee, the lame goe, the dumbe ſpeake, the deafe heare, the maimed worke, the dead are quickened, the leapers are cleanſed, and the poore receiue the Goſpell. Therefore who will deſpaire and ſay, light is not reuealed vnto me, when as he ſeeth it to be reuealed vnto whole Nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is fore-told, wherby we ſee how deerlie the Lord tendreth our ſaluation, like as a kind ſpouſe which was longed for, while ſhe was in a ſtrange countrie: for Chriſt longed for the Gentiles, till they came home againe vnto him. Therefore let vs nowe conſider what he giueth vs, namely, righteouſnes and ſaluation: firſt righteouſnes, then ſaluation: firſt repentance, and then forgiuenes of ſinnes, the ſunne of the Goſpell leaſt we ſhould ſee heauen in hell, and light in darkneſſe, and ioy in anguiſhes. Let vs not cõtemne our light, or growe careleſſe of it: let vs not build with one hand, and ouerthrow with the other by prophanenes, like thoſe men which while they ſurfetted at theyr gluttonous Tables, did call vpon GOD for health. Chriſt is not receiued with the left hand: if the Father offering a gift, doe ſee the ſonne ſtretch forth his left hand, hee will withdrawe his gift from him. I ſay let vs not contemne our light as the Iewes contemned theyr glorie.

For

For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, & ſuch an excelent reuelation, that great & mighty Kings haue earneſtly deſired to ſee, and Princes haue laide downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the banquet, vnto which a thouſand meſſengers haue inuited vs, and alledge none excuſes: ſay not, *I haue married a wife, I haue bought Oxen, I goe to ſee a Farme, &c. and therefore I cannot come*, neyther will I come. Well doe ſo, if that ye will needes: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another: and Eſau ſhall weepe for the bleſſing, but ſhall not haue it. Math. 13. Math. 22. Heb. 12.

But giue me a reaſon, I pray thee, why thou wilt be called the ſeruant of God, which doeſt not ſerue him, or the child of God, which doeſt not loue him, or the diſciple of Chriſt, which doeſt not learne of him: yet his raine falleth vpon all, the iuſt and vniuſt, and he giueth thee all things for nothing: the ſunne doth giue his light for nothing, the deaw doth giue his moiſture for nothing, the riuers doe giue their waters for nothing, & the earth doth giue her fruit for nothing.

What ſhall wee doe then when the ſunne ſhineth? We muſt not doe as we doe in the darke, for then men ought to betake them to their labour. Learne of the ſauage beaſts, who as ſoone as the day ſpringes, betake them to their trauaile, & euery bird welcommeth it with many a ſweet ſong. Chriſt is light, & this light is come: therefore he that ſeeth not now is blind. Are not they then blind which yet ſee not that prayer for the dead is vaine, needeleſſe, and bootleſſe? But thick darknes muſt haue a mighty light to chaſe it away. So that he which beginneth to roote out ſome error or ſuperſtition, at the firſt ſhall haue much adoe, for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall crie Rom. 13. Ephe. 5.

againſt her in the maintenance thereof: and withſtanders of reformation ſhall ſay, great is Diana of Epheſus, and ſo for a long time they ſeeme to waſh the Æthiopian or the blacke Moore, the more they waſh him, the more they gall him, and yet he is an Æthiopian ſtill, but in the end the Ark ſtandeth, and Dagon falleth downe, and truth triumpheth ouer falſhood, hauing got the victory, and light chaſeth away darknes with the brightnes thereof. Why then doth this darknes continue amongſt vs ſtill? To him that asketh what Scripture haue you againſt it? it is ſufficient to aunſwer, what Scripture haue you for it? For if the word commaund it not, God reiecteth it, and will ſay, who hath required theſe things at your hands? But what is this, for euery idle word you muſt giue account, as our Sauiour Ieſus Chriſt ſayth, Math. 12. And whatſoeuer is not of faith is ſinne. Rom. 14. 23. They aske, what, ſhall we not ſay God be with them. Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou doe not? What ſayeſt thou, when thou mentioneſt the death of thy firſt fathers, Adam, Seth, Enos, Enoch, Noah? Doeſt thou leſſe loue theſe, not praying for them, then thou doeſt them for whom thou ſayeſt, God be with them? &c.

1. Sam. 5.

But thou haſt ſpeeches enough to vſe, if thou wilt needs ſay ſomewhat, and leaue ſuch ſuperſtitious & offenſiue ſentences: if he be a good man, thou maiſt ſay, the Lord be thanked for his deliuerance, or the like: but if he be not, then thou maiſt ſay, God graunt wee may doe better then he hath done, & that by his fall we may learne to riſe from ſinne, or ſome ſuch thing: whatſoeuer he be. thou mayeſt ſay as Dauid ſaide of his child, giuing a reaſon why he would not pray for him any longer being dead: Can I call him back againe? I ſhal goe to him, but hee ſhall not returne to me: or any other wordes, ſo they be wiſe, and therefore not againſt the word. What then is to be done? As Iacob ſaide to his

wiues

wiues and children; Giue me your idols that I may bury them: ſo ſay I vnto you, giue me your ſuperſtitions that I may bury them, that they may remaine with you, or in you no longer, to the diſhonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you, and becauſe you are mine and I am yours. ô that my voyce were as the whirle-wind, to beate downe, roote out, & blow away all your ſuperſtitions, that they may no longer raigne among you: or rather, ô that Chriſt which is our light were come into vs all, and ſhined ſo bright, that we were aſhamed of all our darknes: of all, not of mind onely, but of will alſo, and of works, that we no longer would walke in darknes, for few haue the will to walke according to the word, eyther in darknes or light: we can ſee to ſinne in the darke as well as in the light, & doe rather, becauſe the light diſcouereth both the harlot and the theefe, ſo they are afraid of the light, but aſſured be we, where light is not, Chriſt is not: for Chriſt is light; and let none be afraide to ſeeke this light, which is ſo good, ſo excellent, & ſo profitable for vs. For it doth not onely deſcry it ſelfe, but all other things round about it. Therfore if thou haue this light, thy faith, thy feare, thy loue will ſhew it ſelfe, and good things cannot now hide themſelues, for he that is light, doth delight to pleaſe God in the light. It is no meruaile though a man ſtumble in the darke, but he which ſtumbleth in the light is not very ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at euery ſtraw when we walked in darknes. for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorance had a fall: or if you wil, pride roſe and we fell, luſt roſe, and we fell. &c. Iohn, 1.

Were Egipt as light as Goſhen, we ſhould haue idolaters as ioyfull as true worſhippers, but there is palpable darknes, tedious, fearefull, and of long continuance in Egipt, cleare light only in Goſhen: therfore flie Egipt;

but if thou liue in Egipt, that is, walk in darknes, or commit wickednes, though thou ſinne in the dark, the light will bewray thee, & thy conſcience will accuſe thee, and condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for our life ſhineth like the light, therefore now we ſhould be Iſrael, for Iſrael is reuolted.

But many ſcrowles may be written of our ſinnes, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an Infidell: he that beleeueth not God, is an Athieſt: he that worſhippeth any thing more then God, is an idolater; euery mans conſcience ſhall condemne himſelfe. Yet men will leaue godlines for riches, but they will not leaue their riches for godlines. What madnes? Yea the Iewes neuer ſerued God at any time with ſuch deuotion as many doe now their gold & their riches: ô intollerable wickednes! For many there are which could be content neuer to die, but liue euer heere with their riches and pleaſures.

And is not the godly more deſpited for his godlines, then the wicked for his wickednes?

Are not the members of Chriſt more hated, & worſe entertained by vs then the limbs of Sathan? So deerely doth euery one loue ſinne, & drawes ſinne vpon ſinne, till there be a chaine of many links and monſters therein drawn moſt lothſome. And though we of our ſelues runne ſwiftly to hell, yet the moſt driue vs to make vs hie faſter: they come vnto vs & ſay, your fathers loued vs well, and ſaid vnto vs, if you will be faire, you ſhall be wiſe, if you wil be drunk, you ſhal be rich, &c. Yea euery one pointeth, and ſheweth vs the way which leadeth to deſtruction: and how few are the number of thē which ſhew vs the way of vertue and godlines?

And thus we are euen as forward as thoſe Iews which ſtriue who ſhall come into hell firſt. Who did euer thanke God that he was not borne an hundred yeeres agoe,

agoe, when ignorance ſpread ouer all, and all Egipt was ſmitten with darknes? or that the Lord hath not left him to himſelfe to become an Athieſt, or an Epicure, which liues without God in the worlde? Wee haue all Gods gifts offered vs, but we haue refuſed thē. Chriſt brought light, but we had rather he had brought darknes, for we loue darknes more then light. The Angels, the heauens, the word, the ſpirit, are light, and we which ſee it are darknes, for we cannot abide light, but are like an Owle which flieth out of a bare field from the light of the day, ſuch a death is day vnto vs. Faith is flowne away, truth is become a pilgrime, and euery ſtring is out of tune. Hee which ſhould weepe and be ſorrowfull, laughs: and truth is brought to the ground, yea poore truth is euen perſecuted to the death: but ſinners are ſtubble, and their ſentence is, Burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſinne, and giue it gall to eate, and when you haue done ſo, ſet a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carry the croſſe, and when it hath carried the croſſe, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, bury it: and when you haue buried it, role a great ſtone vppon the head of it, and ſet watchmen to keepe it, euen faſting and prayer, that it may neuer ariſe againe to raigne any more; the which the Lord for his mercy ſake graunt.

Amen.

FINIS.

THE

THE CALLING OF IONAH.

Ionah. 1. 1. 2.

1 *The word of the Lord came to Ionah the ſonne of Amittai, ſaying:*

2 *Ariſe, and goe to Niniuie that great Citty, and crie againſt it, for their wickednes is come vp before me.*

OU haue heard the ſweet ſong of olde father *Simeon*, like the pleaſant ſong of a ſweete bird before her death, ſetting foorth the ioy of the righteous vvhich embrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come vnto vs, we would not come vnto him, but in all our doings wee wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to driue him without all hope of mercy from vs. So we continued like flies, which flutter about the candle till they haue conſumed themſelues. When we had done as much as in vs lay to driue him away from vs, then he ſaued vs, and recompenced good for euill vnto vs. So that if God had loued vs no better then wee loued our ſelues, wee might haue perriſhed in our ſinne, and our bloode ſhould haue beene vpon our owne heads. If Chriſt be the light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but manie doe ſhut their eyes againſt it, leaſt they ſhould ſee, and not onely many ſmother their owne light, but the Sunne ſaith vnto the Moone, ſhine not, and the Moone

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ſaith vnto the ſtarres, be not bright. And many haue ſmothered their light ſo long, that the dampe hath put out the candle, and thus they labour to bring the darkneſſe of Egipt vpon Goſhen: ſo that theyr eyes haue forgotten to ſee, and ſo many goe out of the way becauſe they would not look vpon the candle, and the deuill giueth to euery one that which he wiſheth, ſo it may be for his hurt. But who can but pitty, that with the ſame Manna which commeth from heauen and feedeth many to life euerlaſting, ſo many are poyſoned and find in it nothing but the ſauour of eternall death?

The Iewes had no cauſe to enuie our light, for hee gaue them glory: he was poore, and yet he gaue them riches: he was counted baſe, and yet he made them honourable, he was contemned, and yet he made them beloued: they were full of darknes, and he brought them light, but they contemned this light, and ſo procured their owne condemnation. And therefore nowe it is come to paſſe, that they are become vagabonds vpon the earth, and moſt contemned of all other Nations, and euery people haue a dwelling, whereas ſince they prophecied euill vnto themſelues, ſaying, his blood be vpon vs and our children, goodnes hath put on the face of baſhfulnes amongſt them.

If thou embrace Chriſt as Simeon did, then Chriſt is thy glory, but if thy glory conſiſt in beauty which fadeth, in gay cloath which vweareth, in vwealth which vwaſteth, or in golde vvhich ruſteth, then Chriſt is not thy glory.

Wee haue gone long with an olde man, and nowe we haue loſt him, but we are loth to part with him, he is ſuch a good companion, neuertheleſſe we hope to find him againe in *Ionah*.

We haue gone but ſlowly with him, as with an olde man that is not very ſwift of foot, but now we muſt run with *Ionah* as with a Poſt, leaſt Niniuie be deſtroyed.

The prophecie of Ionah.

I neede not to ſhew the authority of Prophets: but concerning their ſorts & difference, there are three ſorts of Prophets. The firſt were ſuch as called vpon the name of the Lord in prayer for the people, & receaued an aunſwere from the Lord in the peoples behalfe, of
1.Sam.10,9 which ſort was Samuel,& theſe were called Seers. A ſecond ſort of Prophets were ſuch as God raiſed to expound the law & declare the will of God vnto the people, when the Prieſt and ſuch as ſhould doe ſo, were ſlacke in their callings, of which ſort was Eſay, Ieremie, Ezechiell, Daniell, Hoſea, Ioel, Amos, Obadiah, & the reſt of the holy Prophets. A third ſort were ſuch as haue beene ſince Chriſt, working ſuch like effects, of which ſort was the Prophet Agabus, of whom mention is made in the 11. of the Acts, and 28. verſe.

Now in the ſecond ſort of theſe, was *Ionah*, whō God ſent to declare his will to his people, vnto whom alſo the Lord did reueale the ſubuerſion of kingdoms, the ouerthrow of Tribes, the captiuity of Nations, the calamities that were to come vnto the ſonnes of men for iniquity and rebellion againſt God.

As all wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not bin at once. but were raiſed vp by the Lord God ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of thē, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might be reuealed, but as much as was ſufficient for them euery one in their times and places. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his lawes: but the Patriarks left ſome to the Prophets, & the Prophets left ſome to the Apoſtles, but they haue left none for vs, but they haue all ſet open the whole will of God vnto vs, and euery Prophet nowe bringeth

bringeth onely gold, mirrhe and frankenſence, like the wiſe men which came to ſee our Lord.

There are three things which moued me to take thys ſtorie in hand aboue all others. Firſt becauſe you know the ſtorie, and therefore can the better conceiue of the matter, as I goe forward with it. Secondly, becauſe it is briefe, and doth containe a great deale in a little. Thirdly, becauſe it is moſt agreeable for the time and ſtate of this ſinful age wherein we liue, and therefore moſt conuenient for vs. It is manifeſt that *Ionah* liued in a verie troubleſome time, namely, in the time of Ieroboam the ſonne of Ioaſh King of Iſrael, a wicked King, though not hee that is called the Ieroboam that made Iſraell to ſinne. For of this ſecond Ieroboam, in whoſe time hee prophecied, it is written. 2. Kings, 14. 24. hee departed not from any of the ſinnes of Ieroboam that made Iſrael to ſinne, which cõmendeth the holines of *Ionah*, in that he in the midſt of the corruptions where-withall the people were ouer-flowne, was vncorrupted & vnſpotted, and called to bee a Prophet among the people of God. For he had prophecied in Iſrael before he was ſent to Niniuie, as the word alſo doth argue, which layeth open and magnifieth the great loue of GOD, in that he ſent a Prophet to admoniſh this vngodly people, when as he ſhould haue ſent a thunderbolt to terrifie them, or rather vtterly to deſtroy them: ſo that there mercy ſtept before iudgement. 2. Reg. 14. 25.

His name was *Ionah*, which ſignifieth a Doue, which admoniſheth vs, that as wee labour to be as wiſe as Serpents, ſo we ſhould alſo deſire that we might be as ſimple as Doues. His fathers name was *Amittai*, which ſignifieth truth. I would that truth were euery Preachers Father.

There are two ſpeciall thinges contained in this hiſtorie. The firſt, the great mercie of GOD ſhewed to three ſorts of men: the Niniuites, *Ionah*, and the Mariners, 1.

ners. In reſpect of the Niniuits, that hee ſent a Prophet to Niniuie, a cittie of the Gentiles, which were Strangers from the couenant, from the promiſe, & ſtrangers from the common wealth of Iſrael, and conuerted them by his preaching, and ſo ſpared them now.

2. In regard of *Ionah*, that being, for his diſobedience in flying to Tarſhiſh, whē he was ſent to Niniuie, throwne into the ſea, he prepared a great Whale to ſwallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preſerued him, and after three dayes deliuered him thence ſafe, and then caſt him not off, but cōtinued him in his calling, & wrought powerfully by him, both in the ſhyppe, conuerting the idolatrous Mariners, and in Niniuie, humbling the king and the whole citty.

3. And laſtly, when hee had moſt vnwoorthily doublie murmured and iuſtified himſelfe againſt God, hee contented himſelfe with gentle and milde reproofe of him. In conſideration of the Mariners, that hauing been idolaters all their liues, and now in danger, giuing the honor of God to their own fancies, God yet conuerteth them, ſo that they called vpon him, and ſacrificed, and made vowes vnto the true God, and by his mighty power, hauing the winde and ſeas calmed, were then and for euer ſaued.

The ſecond thing is *Ionahs* fall, and riſing againe. His fall, firſt ſinning, both flying from God, & murmuring, and therein iuſtifying himſelfe: ſecondly, ſuſtaining his puniſhment, manifold and long feares, caſting into the ſea, and continuing in the Whales bellie three dayes, & afterward his reproofe and conuiction. His riſing, firſt repenting in the ſhyp, in the belly of the Whale, & being caſt out of it. Then alſo faithfully diſcharging his dutie, crying againſt Niniuie courageouſly.

We haue ſeene *Ionah* a far off, if we would wee might ſee him neerer. He that receiueth a prophet in the name

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of a prophet, shal receiue a prophets reward. Therfore let vs prepare our eares to heare, and receiue the worde of God preached by his Ministers, and let vs thinke that *Ionah* is come againe to our houses to preach, & whether it be 40. daies, or 40. weeks, or 40. yeres, they that liue like Sodome, shall be punished like Sodome. But as our Sauiour sayd to his Disciples; *Pray that your flight be not in the Winter, nor on the Sabboth:* so say I vnto you, pray that the Lords comming be not on the weeke dayes, for if he come then, how should he finde you? Therefore I pray you learne at least now, and giue good eare, that you may heare sufficient for all the weeke. Mat. 24, 21,

The word of the Lord came to Ionah the sonne of Amittai, saying: Arise and goe to Niniue, &c.

Heerein I obserue, that *Ionah* went not before he was sent: for going to preach vnto the Gentiles, it was needful that hee should haue a speciall calling & commission from the Lord himselfe: for it was vnmeete to cast the childrens bread vnto the dogges, vnlesse he had a speciall commaundement from God so to doe.

None ought to take vppon him the function of preaching in the Church, vnlesse they haue theyr warrant or authoritie from God, as Aaron had. And although they haue not theyr authoritie in that forme and manner as *Ionah* had his, (namely) as it were by word of mouth, euen from God himselfe, *Arise and goe to Niniue:* yet they must haue their warrant from him, else their calling is vnlawfull. Hebr. 5, 4,

But nowe heere is another authoritie crept into the Church, that makes so many Idols, which haue eyes and see not, tongues and speake not, eares and heare not, & that is this, when one stalleth vp another into Moses chayre, not hauing Moses rodde, nor Moses spirit. But thys gall will not hold spurring. Further I obserue, that as the word of the Lorde came to *Ionah*: so the word of

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the Pope came to his prieſts, Ieſuits and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tiburne while maſses are ſayd for them at Rome.

The word of the Lord came vnto Ionah. &c.

That which came vnto him was not alwaies with him, but ſo it was, that when the word of the Lord came vnto any of the prophets, then they were well furniſhed with abilitie to teach, to preach, to reproue, or to commaund whomſoeuer the Lorde would haue ſo handled. As by example: Nathan the prophet bidde Dauid the King that he ſhould build a Temple, 2. Sam. 7. and 1. Chron. 17. And a little after hee came and bid him that he ſhould not build it. Where we ſee, that when hee bid him build it, then the Spirit of the Lord came not vnto him to bid him ſo to doe. And therefore the ſpirit of God came vnto him the very ſame night, and bidde him that he ſhould goe to Dauid, & bid him that he ſhou'd not build it. For this is euident, that as God himſelfe is conſtant, ſo his ſpirit and his worde are conſtant, and therefore neuer ſaith and vnſaith one thing.

2. Sam. 7. 1. Chro. 17.

Againe, the prophet Eliſha ſaide. 2. Kings 4. that the Shunamites hart was grieued, but the Lorde had hid it from him, and had not as then declared the ſame vnto him: which dooth note vnto vs, that the ſame worde whereby the Lord hath, and dooth reueale maruellous things vnto his Prophets, was not nowe vpon him, neyther is alwaves vpon any prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaſeth him.

2. King. 4.

Alſo Daniel ſaid, that the Lord did not reueale the Kings dreame vnto him, for any wiſedome that hee had more then any liuing, but onely for the Kings ſake, and for the poore people of Gods ſake: and ſo you muſt thinke of vs that are the Miniſters of the Goſpell, that the Lord doth not reueale his will vnto vs, for any wiſe-

Dan. 30.

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dom or worthines that is in vs, more then other men, but for your sakes, & that we might reueale it to you. Therfore heare vs euen for this cause, because the Lord hath reuealed vnto vs these thinges for your sakes and good. From the calling we come to the charge.

Arise and goe to Niniuie that great. &c.

God commeth and findeth vs all asleepe, then hee bids vs arise, for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to Peter: When thou art cõuerted, strengthen thy brethren, teaching them by your experience. Luke, 22, 30

Now adayes men take vpon them to reproue others for committing such thinges as themselues haue practised, and doe practise without amendement, notwithstanding theyr diligence in teaching others their dutie: they can teach all the doctrine of Christ saying three syllables, that is, *Follow mee*. Therefore these are like some Taylers, which are very busie in decking and tricking vp of others, but goe both bare and beggerly themselues. Yet they will not let vs plucke out the moate that is in theyr eyes, vntill we haue plucked out the beame which is in our owne eyes.

Goe to Niniuie.

Niniuie was the greatest and the auncientest Cittie in the land of Assyria, & the name of it signified *Beautifull*, which name was giuen it rather for the greatnesse and beautie thereof, then for the name of Ashur, which was the builder and first founder thereof, as we reade in the booke of Genesis. It had a faire name, but foule deedes, like this Citty. Gene, 10, 12

Goe to Niniuie. &c

God woulde not suffer any people to bee vntaught, therefore he hath written his Name in great letters easie to be read of all. The heauens declare the glory of God, & the firmament sheweth the worke of his hands. They haue no speech nor language, without them is theyr voice Psal, 19, 1, 2, 3,

voice heard. Theyr line is gone forth through all the earth, and their wordes into the ends of the world. In them is manifeſt for all what may bee knowne of God.

Rom,1, 19,20, For his eternall power and God-head are ſeene by the creation of the world: but eſpecially hee teacheth ſome by his word alſo. Therefore he ſent vnto the old world

Gene,6, Noah, Lot to Sodome, Moſes to Iſraell, and here *Ionah*

Gene,19, to Niniuie. But when Paule with Silas and Timothie

Acts,16,6, had gone throughout Phrygia, & the region of Galatia, they were forbidden of the holy Ghoſt to preach the word in Aſia. Then came they to Myſia, and ſought to goe into Bithynia, but the Spirit ſuffered them not.

Goe to Niniuie.

The Iewes would not heare the word of God by *Ionah*, and therefore the Lord ſent him to Niniuie. They, that grieue the ſpirit, quench the ſpirit. Then goes the prophet from Samaria to Niniuie. The word was in Sa-

Reue.24,5, maria, it went thence to Niniuie: the Goſpell was at E-

2,Cor,10, pheſus, it is come into England: it is gone out of the

12. Citty, but it may depart from England againe. If anie thinke that he ſtandeth, let him take heed leaſt he fall.

But the prophet goes from Samaria to Niniuie, that was, both to ſhake off the duſt of his feete, to witneſſe againſt them their obſtinacie and hardnes of hart: and ſecondly to let them ſee that the wickedſt Gentiles were more righteous then they, in that they repented at the voyce of one prophet, yea and that with one Sermon: whereas themſelues refuſed, and reſiſted all the holy and worthy prophets that God ſent vnto them. And thirdly it may be to ſignifie, that the Iewes for their cõtempt and negligence ſhould bee reiected, and the Gentiles ſhould be receiued into the fauour of GOD, that they might be an holy and ſanctified people vnto the Lord in theyr ſtead.

That

That great City.

Niniuie had one thouſand fiue hundred towers in it, as ſome write, and one hundred and twenty thouſand little children, as it is noted in the ende of this ſtorie. Therefore it may well be called a great City: But the greater it was, the more vngodly it was. For as one man taketh ſicknes of another: ſo one man is infected by the wicked words and ill example of another, and ſo taught to ſinne the more, till the meaſure of ſinne be full. Ionah,4,11.

And cry againſt it. &c.

Firſt God biddeth him, Ariſe and ſhake off all impediments, and then to goe and call them to the battell, and nowe hee bids him cry out againſt them, and ſo terrifie them. Euery Prophet is a cryer, as appeareth where the Lord biddeth Eſay to lift vp his voice like a trũpet. Euerie Prophet muſt both be plaine and bold, & this many times maketh the poore ſeruaunts of God to ſpeak theyr minds as plaine and bolde as if they ſate in iudgement. Iohn was a voyce, a voyce would not ſerue, hee was the voyce of a cryer, and yet he could not make all the crooked ſtraight, nor the rough plaine. Eſay,48,1. Luke,3.

And becauſe all the Preachers of the Goſpell ſhould cry, that is, preach zealouſly, in the ſecond of the Acts it is written; The holy Ghoſt came downe in fire and tongues: but this fire is quenched, and the tongues are tied vp, ſo that they that ſhould cry are ſtarke dumbe: but though they cannot ſpeake, they can ſee, they can ſee if a great benefice fall, though it be an hundred miles off, and Pharaoh had more care of his ſheepe, then wee haue of our ſoules.

If Preachers were not deafe, they needed not to cry one to another, but ſuch is the dumbneſſe of Preachers and the deafeneſſe of all ſort of hearers, that there is great ſlownes of followers, ſo that there is but little good done, and but a fewe fruits gathered.

If ye were not deafe, we neede not to cry, but because yee be dull of hearing, therefore wee cry with mouth, with hart, with hand, with foote, and with all the powers of our bodies vnto you, and yet howe little doe you regard it? But are not ye commaunded to heare as wel as we to cry? Yet the Cocke croweth when men are fast a sleepe, yea the Cocke croweth, and still Peter denieth his Maister.

Math, 26, 70, 72, 74. Prou, 28, 9.

Before you cry vnto the Lord, heare what the worde cryeth vnto you, and let not your works cry for vengeance while your tongues cry for mercy.

When men heare the Preacher speake against pride, hypocrisie, couetousnes, or any other sin, then they looke one vppon another, as though it belonged not vnto them: but who can say his hart is cleane?

And cry against it.

Our sinnes buffet God on euery side, as the Iewes buffeted Christ, first on the right side, then on the left side, and neuer leaue till they haue prouoked him to cry against vs. When God cryes, then we should weepe, cõsidering wherefore hee cryes: for there is nothing that can prouoke the Lord to cry but sin, and that hee euer cryeth against. Doe what you will, and say what you will, and the Lord will not be offended with you vnlesse you sin: but if you cõmit sin, he is iust, & therefore will not leaue till he hath by crying slaine either you, or sinne that raignes in you. For as an angry man euer pursueth that which hee hateth, vntil hee hath destroied it: so the Lord crosseth and followeth vs with his iudgements, vntill hee hath slaine that which most deadly hee hateth, sinne.

And cry against it. &c.

Reproofe is the necessariest office, yet it is least regarded, yea most abhorred. For now we thinke, if one reproue vs, he hateth vs. But the Lord saith, Leuiticus. 19. Thou shalt not hate thy brother in thyne hart, but shalt

Leu, 19, 17

reproue

reproue him, and ſuffer him not to ſinne: noting thereby, that if we flatter any in their ſinne, or ſee them ſinne, and not reproue them for it, it is a manifeſt ſigne that we doe it of hatred, how great loue and good will ſo euer we pretend toward them: ſeeing the matter tends to the hurt of their ſoules, and the offence of God.

Yea, if a Preacher reproue ſinne, he is thought to doe it of hatred, or of ſome particuler grudge: and to be too buſie, too bitter, too ſharpe, too rough, and therefore ſay, he ſhould preach Gods loue and mercy, for he is a Preacher of the Goſpel, he tells vs of and threatens with the law, and ſo throwes vs downe too low: ſome to deſpaire, as though we preached the law onely, or chiefly, and not the Goſpell alſo continually, to them that loath and ſtriue againſt their ſinnes, though they ſinne greeuouſly. Others, as though they were galled, will ſay, let him keep his text, or they will ſay, he is beſide his book, as though no text in Scripture reproued ſinne, and ſo of all doctrines the doctrine of reproofe and reprehenſion of ſinne is moſt contemned, and leaſt eſteemed. But let a preacher preach darke miſteries, or prophane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentions, or odd conceites, or braine-ſicke dreames, and any of theſe will be more welcome vnto them then reprehenſion, which is moſt profitable and neceſſarieſt of all. Balaams Aſſe neuer ſpake but once, and then he reproued. Then if Balaams Aſſe reproued Balaam, howe much more ought Balaam to reprooue aſſes, or ſuch as will be no otherwiſe then beaſts in their behauiour? But perſwade your ſelues beloued, which is moſt true, though we ſpeake as if we were angry with you, and threaten as if we would hurt you, and crie againſt you as if we hated you, yet we loue you in the deereſt blood we haue, and therefore though with perſecution we preach the lawe to leade you to the Goſpell, we preach iudgement, that you may finde mercy, wee Num. 22. 28.

preach hell to bring you to heauen; whatſoeuer and howſoeuer we preach, we doe all to fill your hearts with ioy in beleeuing, and hauing made you fruitfull in all good workes, preſent you without ſpot, nay glorious: alſo as a virgin moſt beautifull, to the Lord of all grace and glory, Chriſt Ieſus.

Hitherto we haue heard of *Ionah* called, and charged to cry, but what ſhould he cry? Indeede it is not expreſſed in this place. But what then? Why then the Papiſts may ſay that hee was charged to cry againſt them for neglecting their traditions. Aſſuredly they may with as great truth and as much probability, as they doe gather out of diuers places of the newe Teſtament, that they ought to be obſerued. But *Ionah* hath not left it doubtfull what he was to cry, for in the third chapter, verſe 2. the charge is repeated, and thus expreſſed: Goe and proclaime againſt it the proclamation which I ſpeake vnto thee. Hee was then to cry what GOD had commaunded him. O that none would cry but what God hath commaunded.

Ioh. 16, 12. Ioh 21, 25. Acts, 1, 3. 1, Tim 6, 20 2, Tim. 1, 13 and 22.

But what did God commaund him to cry? euen that which he afterward cried, Yet forty dayes, and Niniuie ſhal be ouerturned. Ouerturned? yea auncient Niniuie, faire Niniuie, proude Niniuie muſt be deſtroyed. No man ſits ſo high, but deſtruction ſits aboue him, & will fall on all that preſiſt in their defection. Iuſtice would haue com againſt them, before it cried againſt them, but God the moſt gracious would haue them cried againſt, that they might cry out woe and alas for their ſinnes, ſo preuenting deſerued & threatned vengeance: for they hearing the cry of God, cried out of themſelues, & that in great humbling to God: ſo God heard their cries and tooke pitty on them.

Iſaiah was commanded to cry, and he cried: All fleſh is graſſe, yea all the glory thereof like the flower of the field. The graſſe withereth, the flower fadeth when the ſpirit

Iſa. 40, 6, 7.

ſpirit of Iehouah bloweth on it. Surely the people is graſſe. Iohn was commaunded in the ſpirit of Eliah to cry, and he cried, Prepare the way for Iehouah, make euen in the Deſert a path for our God. And *Ionah* was commaunded to cry, and he cried: *Yet forty dayes, and Niniuie ſhall be ouerthrowne*. And all the Preachers of the Goſpell are commaunded to *crie*, and that *aloude*, not to *ſpare*, to lift vp theyr voyces like a trumpet: to ſhew Gods people their defections, and the houſe of Iacob their ſinnes. And then alſo, if they thereby be truly humbled, to proclaime vnto them, their iniquity is pardoned, they haue receaued of the hand of Iehouah double for all theyr ſinnes. *It is required of the diſpoſers of Gods ſecretes, that they be found faythfull*. And woe to them that loue the pleaſures of ſinne, more then the glorie of God.

Iſa. 40, 3. Math. 3, 3. Ion. 1, 2, & 3, 2.

Iſay, 58, 1.

Iſay, 40, 4. 1, Cor. 4, 1.

For their wickednes is come vp before me.

For, &c. We haue heard the charge it ſelfe giuen, heauie newes, that a moſt beautifull Citty, a moſt rich Citty, a moſt populous Citty, and a moſt auncient Citty, muſt be ouerturned, and that within forty dayes; what is the cauſe? Their wickednes is come vp before me: as if he had ſaid, Niniuie hath followed her luſts, and forgotten the Law, to ſatisfie her deſires, ſhe hath notoriouſly deſpiſed her Soueraigne, defied all well meaning, all good dealing: and this is knowne to the iuſt Iudge, and at his barre ſhe is arraigned, and her accuſers ſtand crying at the barre for iuſtice. Therefore ſhe may no longer be forborne, execution of iuſtice muſt needs be done: let her therefore prepare for death; and that ſhe may, *Crie againſt her, yet forty dayes and Niniuie ſhall be ouerturned: for their wickednes is come vp before me.*

When God ſends criers vnto a people, it is a moſt manifeſt ſigne that their wickednes is come vp before him, which doth cauſe him thus to exclaime, thus to cry out againſt them. And then if they will not repent whileſt

Gods cryers continue crying amongſt them, the Lord of Hoaſts will riſe vp in armes againſt them.

Their wickednes.

Will you ſee the Niniuites ſins in a ſcrowle, that withall you the daughters of Niniuie may ſee, that wealth & wickednes goe together, proſperity and ſecurity kiſſe each other? Niniuie (ſaith Nahum) was like a poole of waters, moſt populous, and full of all ſtore, which to encreaſe, it wholy was full of lying, deceite, and fraude, full of robbery, oppreſſion, and all violence, a bloodie Citty: whereby it encreaſed in wealth, they flouriſhed in honour and glory, and therefore as Zephaniah hath it, was a reioycing, a rioting Citty, ſat ſecurely, & proudly contemned others, ſaying, I am, and none is beſides me. Moreouer, it was the miſtres of witchcrafts, a moſt idolatrous Citty, yea ſold people through her whoredoms, and nations through her witchcrafts, & made other idolatrous like her ſelfe, as 2, Kings, 16, 10.

Nahum, 2. 8, 9.

3, 1, and 2, 11, 12.

Zepha. 2, 15

Nahum, 3. 4

Their wickednes is come vp before me.

Sinne mounts vp on high, like the tempter which led Chriſt vnto the top of the pinacle to behold all the pleaſures of the world at once, and then becauſe wee haue falne downe before the God of this world, and tempted the God of heauen, whether he be iuſt or no, therefore wrath ſpeakes out of the fire, Now thou haſt taken thy pleaſure, thou muſt take alſo thy puniſhment.

A moſt heauy and greeuous thing it is, if you knew what you are doing heere, and what your ſinnes are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the deuill in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and blood could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre & crie for vengeance

to

to fall vpon vs, for committing ſuch haynous ſinnes agaynſt the Maieſtie of God.

An arrowe is ſwift, the Sunne is ſwifter, but ſinne is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen,& is condemned to hell. For though Nimrod could not clime vp to heauen, his ſinnes flew vp to heauen: and though we ſtay below, our ſinnes aſcend high, like the tower of Nimrod, but they fling vs downe to confuſion,and we becom Babell. For when we ſinne we are as the ſhel-fiſh which the Eagle taketh, and flieth into the ayre with,and then letteth it fall vpon the rocks, and ſo daſheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs downe low vpon the rockes of ſhame and contempt,and terrour of conſcience: and ſo hauing cruſhed vs,and bruſed our very bones,conſumes vs with double death, the graue deuouring vs, hell ſwalowing vs.

Is come vp before me.

To them which aske, how our ſinnes aſcend and flie vp afore God, I aunſwere, God heere ſpeakes vnto vs after the manner of men,who cannot ſee a thing afore it be brought vnto them, euen where they are, and before them. So that heereby is ſignified God had ſeene their wickednes.

We faſt as before him, we pray as before him, we giue almes as before him, and we doe euery good thing as before him, becauſe we doe it freely, and as it were, not caring who looks vpon vs. But we ſinne as behind him, becauſe we hide and cloke our ſinnes,and commit them in ſecret, loath that men ſhould ſpie them: our conſcience in ſuch actions accuſing vs,and inſtantly telling vs, we are about that which we cannot iuſtifie. And wee ſuppoſe that we ſinne behind him, becauſe wee ſinne beere below, ſaying with our ſelues in the conſideration of our blinded hearts, as Eliphaz accuſeth Iob to haue

ſaid,

Iob,22,12, ſaid: Is not God in the height of heauen? and ſee the highneſſe of the ſtarres, how high are they? Therefore
13. how ſhould GOD know it? Should he be able to ſee
14. through the darke? The thicke cloudes are a couering to him, that hee may not ſee, and hee walketh vp and downe the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot ſee vs: as if God could not knowe, what man cannot ſpie. But let vs not deceaue our ſelues, for GOD ſeeth not as man ſeeth. Man can ſee but onely outward thinges committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecrets of the heart, yea the ſecreteſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behind him with one looke: but God ſeeth all thinges at all times. Though we ſinne as cloſely as wee can for feare of hatred, or ſhame of the world, or for any other reſpect, yet God ſaith, your ſinne is come vp before me. For though we couer it, and hide it, and colour it, yea and as it were bury it as well as lieth in vs, yet all is open vnto him: therefore hee ſaith, your ſinne is come vp before me.

For when we ſpeake euill, hee is all eares to heare vs, and when wee doe euill, hee is all eyes to beholde it. Therefore ô fooliſh man, doe not thinke that God ſeeeth not which man ſeeth not: for when hee lookes vp, he ſees all below alſo, and when he lookes downe, he ſees all aboue alſo. If he ſhould not, much wickednes ſhould lie in darknes vnrewarded, and men ſhould not be terrified from ſinne, but rather by the example of other allured to ſinne freely ſecretly. For Ananias might haue
Acts, 5, gained by his craft, if God had not ſeene his heart, which men ſaw not: but God ſaw his diſtruſtfull, and diſſembling, and corrupt heart, therefore he loſt his goods and his life too.

If

If God had not ſeene that vvhich men ſee not, Gehezi might haue gayned a bribe for his labour, vvhen he ranne after Naaman the Aſſirian, and tolde him a lie for his profit. But God ſeeing his fetches, which men ſaw not, turned his bribe to a leproſie, and ſo made him a Leaper for his labour. A fearefull example for ſuch as take bribes: yet many care not what bribes they take ſo men ſee it not. 2. Kings, 5.

The man that ſaid, Be merry my ſoule, and take thy pleaſure for many yeeres, might haue done it, had not God ſeene him: but hee eſpied him falling to godleſſe ſecurity, and threatned him, that night to bereaue him of his ſoule. Forget it not ye that abound in wealth, whoſe cup runneth ouer. If God had not ſeene Achan take vp the peece of gold, he had kept it to himſelfe for his labour, and no man ſhould haue knowne where hee had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſraell. O Lord, what is man that thou ſo watcheſt him! Achan would neuer haue ſtoln if he had known that God did ſee him. *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale the owner looking on thee? Wilt thou ſpeake treaſon in the kings hearing? Neither would we lie, nor ſweare, nor ſteal, nor hurt, nor be prophane at any time, if we conſidered that the Lord ſeeth vs, & remembred that he watcheth vs: if we would do thus, ſin might goe a begging for want of ſeruice. Therefore if you will marke but this part of my Sermon, that God ſeeth all, you would refraine frō thoſe thinges ſecretly, that are to the offence of God, which you for feare or ſhame wil not do before men: and you would ſay euen when your hand is at it, I wil not doe it, becauſe the Lord ſeeth me. But as whē we ſin though in ſecret, he is all eies to ſee vs, & when he ſees it requiſite to make ſome examples, to teach all that when man cannot nor wil not diſcouer vs, he will ſhew that he ſaw vs, then he Luke, 12. Ioſu. 7.

he is all hand to puniſh and plague vs, and in the end to roote vs out from all our pleaſures: ſo when we repent, he is all mercy and loue, and when we amend our liues, and leaue all our wicked wayes, to walke before him euer after in holines, then he is all truth and righteouſnes to forgiue vs all our former wicked life, and to waſh vs from all our vncleanenes. Now therefore repent thee of all the euill that thou haſt done, lament truly, runne and hie thee as faſt as euer thou canſt to the throane of grace, prooue whether thy repentance will not as boldly ſtand before God, and as powerfully cry for pardon, as thy ſinnes ſpeedily came vp before God, & vehemently cried for puniſhment. No doubt the Angel that cried, Fallen is, fallen is Babilon the great, Reuel. 18, 2, though he cried vehemently with a loud voyce, cried not ſo audibly as thou ſhalt heare the ſpirit of truth crying & aſſuring thee thy ſinnes are forgiuen thee, the God of glorie loueth thee, ſinne ſhall no longer raigne in thee, no euill ſhall hurt thee, no good thing ſhall be wanting to thee, all things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulnes of ioy, and at his right hand pleaſure for euermore. Repent therefore, but repent truly, loath all ſinne, greeue that thou haſt committed any, flie euery ſinne, yea whatſoeuer occaſions of it, and all appearance of euill: but loue the truth alſo, and follow all holines, and as much as in you is haue peace with all men, and the God of peace will encreaſe your peace in Chriſt Ieſus.

Rom. 6, 14. Pſal. 91, 10, 34, 10, and 84, 11. Rom. 8, 28. 2. Cor. 16. Pſal. 16, 11. 1. Theſ. 5. 22 2. Theſ. 2, 10 Heb. 12, 14.

All which euen this poynt that wee ſpeake of, *viz.* whatſoeuer we doe God ſeeth vs, moſt ſufficiently aſſureth vs of: for this ſo often repeated ſpeech, Reuel. 2, 2, 9, 13, 19, and 3. 1. 8, 35. *I know thy works* is ſpoken as to rouſe the dead Sardians, 3. 1. and to heate the lukewarme Laodiceans 3. 15, ſo to commend the faith, hope, loue, patience, &c. of the other Churches, and ſo to ſta-

bliſh

bliſh and ſet them forward therein, knowing hee is iuſt, & a liberall rewarder of them that ſeeke him. Heb. 11.6.

Their wickednes is come vp before me.

Sinne once committed, caſtes no doubts of comming preſently before GOD: but the thoughts of the hart of the carnall man, thinking of the way to heauen, are the faint Spies that went to the land of Canaan, which ſay, that iourney is farther then you are able to goe all your life, the way is like a thicket, and the doore like a needles eye: therefore it is impoſſible for you to come thether. But when you ſend faith, hope, and loue, (thoſe meſſengers of peace and truth) they will bring you worde, ſaying, your ruffes muſt bee ruffled, and your fardingals cruſht, pride muſt be put off, and other ſinnes, & none ſhall be kept out of heauen, but ſuch as loue the world better then heauen, or ſuch as will take their ſinnes with them, for they be vnſeeming the faſhion of that country: ſo that ere wee come thether, wee muſt leaue them, like the ſhadow when we goe into the doore, and wee muſt ſhake handes with them, and bid them farewell.

FINIS.

THE

THE REBELLION OF *IONAH.*

3 But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a ſhip going to Tarſhiſh: ſo he payed the fare thereof, that he might goe with them to Tarſhiſh from the preſence of the Lord.

THE charge giuen to *Ionah* hath hetherto beene ſpoken of, now it followeth to be ſhewed, how it was by *Ionah* diſcharged. Firſt *Ionah* rebelliouſly neglected it, then beeing chaſtized, aud ſo repenting, hee faithfully diſcharged it. Firſt therefore let vs conſider his rebellion, afterward we ſhal ſee his correction.

But Ionah roſe vp to flie to Tarſhiſh from the preſence of the Lord.

We cannot ſtand to ſpeake of Tarſhiſh, nor what it is to flie from God, but this ſhall be our meditation: *Ionah* the Prophet was commaunded to goe to Niniuie, and there to cry out againſt ſinne, to preach againſt pride, & all kinde of vngodlines, thereby to reclaime them, and ſtirre them vp, in laying open theyr ſinne, and the puniſhment which hanged ouer thē, that they might ſpeedilie repent, and ſo turne away from them the wrath of God thereby deſerued. Howe beautifull ſhould haue beene the feete of him that ſhoulde haue brought ſo pówerfull a meſſage, as ſhoulde haue wrought ſuch an happy effect! How bleſſed ſhould Niniuie haue beene when

when the Lord had vouchsafed them so great mercie? but still one flie or other marrs the whole boxe of oyntment: As soone as he was commaunded to goe thether, Sathan stood in the gap, and entised him to goe to Tarshish, for he thought, that if he could let *Ionah* from going to Niniuie, then first of all hee should put a singuler Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of conscience, decay of gifts, or the like: but visible also, whereby the people to whom he had preached might think hee was some false Prophet, as they are euer readie to condemne for hated of GOD, whom they see grieuously afflicted. And so secondly the people should be hardned in their sinnes, & obstinately condemne euer after, him, his like, and their preaching to. And thirdly, the goodliest, the most populous, & the wealthiest cittie in Assyria should be destroyed, the good with the wicked, the young with the old, one with another, all should vnrepentant die in their sinnes, and so the verie Angels in heauen shoulde mourne. So that he thought he should by stopping *Ionah*, euery way gaine well by his labour. Eccle, 10, 1,

Therfore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him; It is good that men looke before they leape, hast makes wast, wordes are not alwayes to be taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldest goe to Niniuie? VVhy? doth he regard Idolaters, and his professed enemies, so that to haue them admonished of their ruine, hee vvill bring shame vpon his owne people? for the verie going of a Prophet frō Israel to preach to Niniuie, must needs proclaime that there is more hope of most sinfull Gentiles, then of naturall Israelites. And how couldest thou seeme so to thinke of thine owne Nation, thine owne brethren, thine owne blood, the chosen of God? Or if thou doe, shalt thou not thereby procure their vtter hatred

tred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heeretofore, or heereafter ſhalt teach them?

VVhat? for thy faithfull prophecying heere among Gods people, will God thinkeſt thou recompence thee, thee whom he hath made reuerend, and to be honored of Kings and Princes of Iſraell: recompence I ſay thee with ſhame and contempt among heathens, yea with a cruell death, or with a more miſerable life? For vvhat other ſucceſſe may be hoped for at the Niniuites handes of ſuch a meſſage by thee? For thou knoweſt they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe fewe words onely, and in this forme which God hath ſpoken them in, for if thou ſo doe, who wil not count thee rather a mad man then Gods prophet? but at large, that there is one all-ſeeing, moſt iuſt, almightie, and euer-liuing God, and no moe? & ſo all their gods are no gods but Idols: and that they aboue all other haue giuen his glory to ſtocks and ſtones, worſhipping them for gods, alluring & enforcing others likewiſe to diſhonor him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, & are moſt proud cõtemners of their betters, & moſt notorious drunkards, gluttons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like, and therefore haue ſo prouoked him that is moſt mercifull and patient, that hee will without all pittie deſtroy man, woman, young & old, high & low amongſt them, yea their verie cittie alſo, and all that is therein, whereby they haue beene ſo wicked, & that within fortie dayes.

When, I ſay, thou beeing a Iew, ſhalt tell them this, thus in deſpight reuile (for ſo they will take it) thus vterly condemne them and their gods: will not the beſt of them mocke and deſpiſe thee? wil not the reſt gnaſh their teeth at thee, be ready to téare thee in peeces, put

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thee to exquisite torments, condemne thee to some horrible death, or continue thee in intollerable paines, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind & tender father, will recõpence thy faithfulnes, with sending thee so far to sustaine such misery. It were impietie to thinke hee willed it, it is blasphemy, treble blasphemie to think he commands it: for it is to condemne him of vnkindnes, for thou hast shewed feruent loue; of vntruth, for he hath promised it should goe wel with the iust; of iniustice, for godlinesse should haue the reward due only to wickednes. Yea he should seeme contrary to himselfe, to charge thee cruelly to murther thy selfe, which hath commaunded all to kill none, if he should wil thee to prouoke that bloodie cittie so. But the very thing it selfe also argueth, god meant nothing lesse thẽ to cõmit thee to such danger, or that thou shouldest do to the proud Niniuites such a message. For to what end shouldest thou so cry against that cittie? to make them flie, & so to free thẽ from destruction? How shouldest thou then not be founde a false Prophet, and God a lyer? What then? To bring them to repentance and then to spare them? how should not God so againe be foũd vntrue, & thou his lying messenger? what then? To conuert them, and so to destroy them? what iustice were that? & how contrary to his promise to Salomon? 2.Sa.7.14. Therfore it is manifest God meant not thou shouldst go & cry so against Niniuie: but signified that thou wert as good, for any good may be done heere, to exclaime so like a franticke man against Niniuie, as to preach in Samaria any lõger now. Men here are so hardned that they contemne all, part are so cloyed that they loath all, the best part little esteeme all that is preached: of none is the word accounted precious, of none reuerently heard: and therfore thou shouldest for a time, to make the word precious, & to sharpen mens affections towards it, giue ouer preaching heere, and where thou

wilt refresh thy selfe awhile. Now heere thou maiest not be idle: at Tarshish thou mayest be quiet: thou mayest at Tarshish that famous citty, among the strangers of many coūtries, heare many strange things, much delight thy selfe in the varietie of their maners, in the abundance of all thinges with great pleasure liue. No time so fit as this to see the worlde. At Iapho thou canst not want shipping thether. Seeme not to make small account of this kindnes of God, defraude not thy selfe of thy granted good.

Thus sathan is euer crossing, tempting, entising vs when wee are or should be addressing our selues to doe the will of our God. So was Moses, Ieremie, Ezechiell, Nehemiah, Christ himselfe tempted, being about most notable works. What said our Sauiour to Peter? sathan hath desired to sift you and winnow you as wheat. Who are these whose peril sathan so earnestly desireth? Euen Peters, and Iames, and Iohns. No maruell, for Christ himselfe, though acknowledged the sonne of God, was most fiercely assaulted of the tempter fortie dayes, and then indeede was left, but it was only for a season. Luke. 4. 13. Therefore neuer dreame of a truce with sathan whosoeuer thou be, whatsoeuer thou art about to doe. For the enemie, the enuious foe, the tempter, the false accuser goeth about continually seeking whom he may deuoure. Now his manner of tempting is, first & most vsually with flattering, but yet very often with most terrible threatning. For whatsoeuer we doe or feele, commeth from one of these three spirits, the spirit of sathan, the Spirit of God, or our spirit. Now our owne spirit of it selfe is alwaies occupied about worldly things, seeking delights in pleasures, not disquiet by threats. The spirit of God is gentle, louing and meeke, not forcing, nor threatning. Therfore Christ saith, If any will follow me, let him deny himselfe and take vp his crosse daily. &c. And marke his spirit, he saith not you shall followe, but you

Exod, 3, 11 & 4, 10, 13, Ierem, 1, 6, Ezech, 3, 14, 15. Nehe, 2, 19, 4, 2, 8, 5, 5, 6, 5, 6, 7, 10. Luke, 22, 31, 32, Math, 4, 1, Luke, 4, 2, 4, 13, 1. Pet, 5, 8,

Luke, 19, 23

you ſhall denie your ſelues, and take vp your croſſe, but if any will follow me, let him denie himſelfe and take vp his croſſe: *(Let him.)* The ſame is to bee ſeene in the Canticles, where he ſaith: Open vnto me my ſiſter, my loue, my doue, my vndefiled. For mine heade is full of dewe, and my locks with the droppes of the night. For when ſhe opened not vnto him, making moſt vnmeete excuſes, though he had moſt louingly prayed, & liuelie vrged her to open, and ſhe moſt vnkindly, moſt vnworthily had denied, yet he went his way mildly without any threats. But the ſpirit of ſathan takes another courſe. For when by lying and deceit he cannot allure to ſinne, hee threatens moſt fearefully with ſin, griefe, or loſſe of goods, ſolitarines & want of pleaſure, and ſometime by his miniſters, impes of his owne likenes, hee threatens death and earthly torments, whatſoeuer they may inflict vpon any. Cant, 5, 2, 3. 2. 4. 6.

Chriſt ſaith, if you wil followe mee. If you will: but hee ſaith, I will make ye follow me, and doe as I bid you, you ſhal haue fire and fagot, ſcalding leade and burning pitch, if you wil not follow mee, you ſhal, whether you wil or no: we wil make you to do as we cōmaund, ſayth his eldeſt ſonne Antichriſt, vſurping authoritie ouer nations, and inflicting torments on the ſaints. His order of tempting is, firſt to make vs doubt of the word of God: whether ſuch & ſuch doctrine be true, ſuch and ſuch an action be commaunded, ſuch and ſuch a promiſe, ſuch and ſuch a threatning be certain. Then ſecondly he falls to flat denying of it. this doctrine, theſe promiſes, theſe threatnings are falſe, this thing is not cōmanded, this action is not condemned. And then comes hee in with his contradiction, contrary aſſertions, & countermands. For there is no commandement of God, but the deuill commands the cōtrary, & he is euer gaine-ſaying that which God ſaith. For our God ſaith vnto Adam, if you eate of the forbidden fruite, you ſhall ſurely die: the deuil came Gene, 2, 17,

and he told them, firſt *it is not certaine you ſhall die*, then
Gene. 3,4, you ſhal not die; thē thirdly you ſhalbe as Gods, know-
1,Pet,5,5, ing good from euil. God ſaith, ſubmit your ſelues one to another in brotherly loue: the deuil ſaith, firſt, you neede not to abaſe your ſelues ſo much, ſecondlie, you ſhould not yeeld to others, then thirdly, aduaunce your
Mat, 22,39, ſelues, & contemne others. God ſaith, Loue thy neighbour as thy ſelfe: the deuill ſaith, firſt loue little and outwardly, then loue none but thy ſelfe: then thirdly, hate thine enemies, enuie thy betters, diſdaine thine equalls,
Iohn,6,27, deſpiſe thine inferiours. God ſaith, labor for that foode which periſheth not: the deuill ſaith, firſt care not much for it: then ſecondly, contemne it: then thirdlie, ſtirre
Rom, 12, 2, not an inch for it. GOD ſaith, Forſake the world:
1,Ioh, 3,18, the deuil ſaith, firſt, neglect not the worlde: then, loue the worlde: then thirdly, giue ouer your ſelues to the worlde aboue all, followe the worlde with all the luſts thereof.

Nowe, the meanes whereby the deuil tempts, are arguments fetcht, ſome from the wit and reaſon of man, or from the cuſtoms of the world: ſome from the holie Scriptures, either corrupted, or wrong applied: nowe in conſideration of the perſons, then in regarde of the thing it ſelfe, &c. In reſpect of the perſons to whom he ſhould preach, and himſelfe, *Ionah* is heere tempted, & ſo thus reaſoneth with himſelfe: I haue long preached vnto the Iewes, which are the choſen people of God, & ſeeing they wil not heare me, it is in vaine to preach vnto theſe Gentiles, which neuer heard of God or godlines, & therefore will eſteeme my words the leſſe.

Thus *Ionah* is loth to looſe his labour, and puts in a doubt where he needes not, becauſe hee conſidered not the great power of God in mens harts. The Niniuites are heathen people, and therefore (ſaith *Ionah*,) vvhy ſhould I venture my ſelfe amongſt them? For ſeeing my owne countrimen kicke againſt my vvordes, and

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cannot abide to heare the word which commeth from the Lord to reproue ſinne, then how much more ſhal I be deſpiſed by theſe,& perſecuted to death? Thus fleſh and blood ſtandeth ſtaggering when it ſhould doe any good, miſdoubting troubles, iealous of his owne eaſe: but when it goeth about to doe any miſchiefe, it neuer conſidereth the danger, it weigheth not the following woe: yet doing good,it is vncertaine whether all wil not according or euen aboue our hope ſucceede: it is more likely we ſhall be kept ſafe: but doing euill, miſchiefe moſt certainly is procured, not danger only,but loſſe of the beſt things commonly, peace of conſcience or ſpirituall graces,of ſom bleſſings alway,or at leaſt not receipt of thoſe things which much would reioyce vs. For ſure this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that hee ſhould goe & preach vnto a ſauage heathen people that neuer heard of preaching, and that this doctrine: that there is but one onely true God, to them who will ſerue a thouſand,and cannot abide the contrary to be ſpoken. Deut.6,4.

If a preacher were commanded to goe and preach at Rome gates, againſt Antechriſts iuriſdiction,& the idolatry that is ſo inordinatly vſed in that Sinagogue of vncleanenes,ſeeing that is a matter for which they torment & kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this preacher would goe from a reaſonable quiet eſtate touching his body,to venter his life among ſuch cruell tyrants: I feare hee would rather content himſelfe with his preſent eaſe, then cōmit himſelfe to ſo likely miſery.

If I goe & preach vnto theſe Infidels, ſaying, yet forty dayes and Niniuie ſhall be deſtroyed, then (ſaith *Ionah*) it may be,they will repent,& God wil haue mercy vpon them,ſo I ſhall be counted a falſe Prophet for my labor. And thus we regard our credite more then the glory of God, in the obedience of his will: and rather then we

would receiue any reproch by our doings (in the ſight of the world,) wee rather chooſe to enter into no great action touching the glory of God, and the good of the Church. In reſpect of the Iſraelites and himſelfe: If I leaue mine owne people, and preach vnto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame vpon Iſraell before all people, becauſe a Prophet is gone from them for theyr obſtinacie, chuſing rather to preach vnto vncircumciſed Gentiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the chyldrens diſgrace then the Fathers diſhonour, and theyr deſpight then his diſpleaſure. Sathan is too well acquainted with mans nature, and ſo more certainlie knowes, then we wiſely conſider, that all Adams ſonnes are from labour, eaſily brought to loyter, more willingly from feare and paine, to ſecuritie and pleaſure: therfore ſeldom or neuer doth he in tempting omit this entiſement, it wil be for thy eaſe, for thy delight, for thy ſecuritie. Therefore he ſaith to *Ionah*, not onely the way to Niniuie is long & dangerous, thy perſon & meſſage odious, therefore thy trauel muſt needes be tedious, thy troubles grieuous, &c. but alſo thy paſſage to Tarſhiſh is eaſie, thy ſecuritie there ſure, thy pleaſures many, thy delight great. Yea, with this hee aſſaulted Chriſt himſelfe, ſaying, when hee had ſhewed him all the Kingdoms of the world, & the glory of them: All theſe will I giue thee, &c. And dooth hee not ſo alſo euer-more perſwade vs, this good, this gaine, this glory, this pleaſure, or this preferment ſhalt thou get, if thou thus and thus deale: if you will leaue the ſocietie, the exerciſes, the profeſſion, and the company of the chyldren of God, and ſerue me, and worſhip me: preferring your couetouſneſſe, your pride, your luſt, before the ſeruice of GOD: not beeing ſcrupulous to ſweare for your gaine ſometime, nor to lye for your pleaſure, nor to coſin for ritches: then you ſhall not onely bee free from

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the reproches wherewith profeſſors are ouerwhelmed, and the contempt wherein they are had, and the manie heauy ſighes which they are forced to fetch, but you ſhall alſo grow rich ſoone, and ſo be well thought of, & had in eſtimation, and by your wealth liue in eaſe with all pleaſure, procuring euery thing at your harts deſire. Thus *Ionah* which way ſoeuer he looke, is tempted on euery ſide: tempted to ſinne, but not conſtrayned: vrged, but not compelled: for the deuill hath power to entiſe to ſinne mightilie, but not to enforce violently. Loe then comforts againſt this croſſe. Our enemies power is in our Fathers handes: and our Sauiour prayeth for vs being moſt glorious in heauen, as he on earth in humilitie prayed for his Apoſtles, that our faith faile vs not. Beholde then alſo encouragements to fight againſt his aſſaults: yet ſee a greater, God hath giuen vs this priuiledge: this promiſe haue we: Reſiſt the deuill and he ſhall flie from you, Iames, 4, 7. God hath giuen no promiſe to the deuil, that if hee perſwade hee ſhall preuaile, if he vrge, we ſhall yeeld: what a ſhame is it to vs, that ſathan is bolder in tempting, then wee are in reſiſting? is he not? O that we could truly ſay, wee are as wiſe, as watchfull, as thoughtfull to withſtand ſathans aſſaults, as he is wilie, vigilant, and more then diligent to aſſault.

1, Cor, 10, 11, Rom, 8, 34, Luke, 22, 32

But what dooth *Ionah*, thus as we haue heard by ſathan aſſaulted? reſiſts he as manfully as the deuill hath ſet on him cunningly? Alas no, *Ionah* is no ſooner diſſwaded to goe to Niniuie, then he is perſwaded it were great folly: he is as ſoone reſolued as he is entiſed to goe to Tarſhiſh, thinking it a chiefe poynt of wiſedome to ſeeke his own eaſe, his owne pleaſure, his own ſweet delight. One ſaid, God ſpake & it was done. Surely the deuil alſo but ſpeaketh & it is done, for he is ſuch an orator that no mā can deny him. For who can gainſay him that coūſelleth as a ſpecial friend, yea as a moſt holy Angel?

Gene, 1,

For he would ſeeme to be not only careful, both to keep vs from danger, and the feare thereof, and to procure vs all good: but alſo iealous of Gods honour, fearefull leaſt men ſhould deſpiſe the word, & ſo their own ſaluation.

2, Kin, 5, 22. 2, Tim. 4, 10 Mat. 26, 48. 70. Gen. 14, 8. Gen 27, 13. 14, 18. Gen. 16, 43. Therefore he made not onely Gehezi to take a bribe, Demas to embrace the world, Iudas to betray his maiſter, & Cain to kill his brother, but Rebecca alſo to perſwade Iacob, and Iacob to be bold by lying to ſeeke for the bleſſing: yea the Father of the faithfull to commit folly with Hagar, as heere *Ionah* not to goe to Niniuie: leaſt forſooth God ſhould not be true of his word: as if what to man ſeemeth vnlikely, that were with God impoſſible, and he could not be righteous vnleſſe we ſhew our ſelues impious.

Eph. 6, 11, 14, 10, 16, Iam. 5, 7. We haue ſeene ſome cauſes why ſathan aſſaulting vs, he ſtraight ouercoms vs: would any ſee more? we haue been taught his power, malice, watchfulnes, & wilines: we haue moſt fit & ſufficient armour miniſtred vnto vs: we haue a promiſe, that reſiſting him, we ſhal make him flie from vs. Therefore ſurely we forget our enemy, or neglect the promiſe, or take not to vs the whole armour of God, ſpecially we like not that armour-bearer humility: Submit your ſelues to God, & then reſiſt the deuil. But moreouer, we to our owne certaine perrill & paine (ſo corrupt are we) ioyne with our enemy, more ready to doe his wil then Gods word. Heereof no doubt fooliſh Balaam asked againe & againe, till God ſeeing him bent contrary to that he had been commanded, left him vnto himſelfe: and ſo Balaam went on in ſinne ſo long, till the very Aſſe whereon he rode, was conſtrained to reproue him. But would you howſoeuer ſathan tempts, not be turned by him out of the right way? howſoeuer hee fights, not be foild by him? would you haue him ſoone to forſake you, ſpeedily to flie from you, that is, would you reſiſt him? for when we begin valiantly to fight, then forthwith he flies. Conſider how ſhamefull a

Num. 22, 8, 19, 21.

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thing it is, being euery way encouraged to fight, to ſhew our ſelues moſt daſtardly cowards: how diſhonourable to our captaine Chriſt, to yeeld the victory to his deadly enemie: how dangerous for our ſelues, knowing he is a moſt cruell tirant, & moſt inexorable, that moſt glorieth & ſpecially taketh pleaſure in putting vs to the moſt bitter paine that poſſibly he can, & therefore hauing ouercome vs, will for euer continue vs in moſt intollerable torments. Yea, ſayſt thou, theſe things conſidered would make vs couragiouſly to encounter with ſathan, and ſo ſoone to conquer him, but he comes often as a friend, as an Angell of light: how ſhall I then deſcry him, that I may defie him, and make him to flie?

How? heere indeede is the hardnes: for he is a notable hipocrite, the father of hipocriſie. But thou muſt follow the counſel of Chriſt. Reue. 3, 18. Thou muſt anoint thine eyes with eye-ſalue, that thou mayſt ſee. Thou muſt be fulfilled with the knowledge of Gods will in all wiſedom & ſpiritual vnderſtanding, & moreouer watch and be ſober. And laſtly, conſider, firſt how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it be moued by the ſpirit of God, is ſad, ſoft, and ſlow: but if it be moued by the ſpirit of ſathan, is proud, boyſterous, & ſtout: then, whether that which thou art indeede moued to, be good or euill: if good, that is, agreeable to Gods worde, then acknowledge it comes from God, for all good motions are the worke of the ſpirit of God, howſoeuer they ſeeme to proceede of our ſelues. But if it be euill, that is, not agreeable with the word of God, then it is alwayes eyther a luſt of our corrupt nature, or a ſuggeſtion of ſathan. Wherfore it is a ſure way to ſay when we are tempted to euil, this motion is of the deuill, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwayes toſſed betweene theſe two contrary ſpirits, the ſpirit of God procuring our ſaluation, & the ſpirit of ſathan ſeeking our condemnation.

Colo. 1, 9.
1, Pet. 5, 8.

So

So that if any wil get the victory of Sathan, hee may not be without the ſpirituall ſworde, which is the worde of God. Ephe.6.17. Yea,he muſt haue the word of God dwell in him plenteouſly.Col.3.17. and cry ſtill, Open mine eyes, ô Lord, Pſal.119.18. Giue me vnderſtanding. 34. and encline mine hart vnto thy teſtimonies,36. and beware that he ſubmit himſelfe duly, and diligently watch.

Thus *Ionah* tempted, hath conſented to neglect his charge, and doth he forth-with repent? No, hee prepares himſelfe to his purpoſed iourney. *But Ionah aroſe to flie vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh but he yeelded, ſo as ſoone as hee had yeelded, forth-with he to goe. So *Ionah* made himſelfe a runne-away, and ſhewed himſelfe a diſobedient ſeruaunt to his God. And in the meane while, Niniuie ſet on the ſcore, and had no ho with them in working wickednes: but ſtill filling the cuppe of al abhominations, ranne downe to hell with as much force and ſpeede as they could. So Niniuie is ſtill Niniuie, but *Ionah* is not like *Ionah*, for the Prophet is flying,and ſin is crying, & ſo all falls to confuſion.

But Ionah aroſe vp to flie vnto Tarſhiſh. &c.

Ionah flying vnto Tarſhiſh before hee would goe to Niniuie, and euery one is like the ſonne which ſayd hee would not, before he went: and ſo ſinne is borne firſt, as Eſau was borne before Iacob. Therefore if euill may compare with goodnes in particuler actions, in al mankind corrupt, euill may ſay he is the auncienter. But as ſoone as thou perceiueſt any euill cogitation or motion in thy ſelfe, be thou wrath with it, nip it in the head,put it to death, and then the vncleane ſpirit that hath long beene ſtrong, and with delight dwelt in thee, wil ſoone be weary of thy houſe, and ſay as the euill ſpirit ſayde; Heere is no dwelling for vs, let vs goe to yonder heard of Swine.

Gene.15, 25,26,

Math.8,31,

But Ionah aroſe vp to flie vnto Tarſhiſh. &c.

Ionah was ſent to Niniuie, but hee went toward Tarſhiſh. And ſo it is alwayes with vs, we are euer dooing that we ſhould not doe. For either we doe nothing, or that which we are not commaunded, or elſe otherwiſe then we are commaunded. Somtime moſt rebelliouſly we doe that which wee know the Lorde ſtraightly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniuie, ſo we take the deuil for an Angell, light for darknes &c. *But Ionah roſe vp, &c.* They that ſhould preach at Niniuie, are flying to Tarſhiſh, and though hee be like a drone, yet dooth hee, euen the Non-reſident keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtil? go & preach at Niniuie as ye haue beene doubly commaunded, or for ſhame leaue your priuiledge and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweete morſels of Baals prieſts are ſo pleaſant vnto them, that they cannot finde in their harts to leaue them, as long as they are able to keepe them. But no maruel that *Ionah* fled to Tarſhiſh, when he ſhould go to Niniuie. For this is a ſtūbling vocation amongſt men, yea reiected by the children of this world, which alway kick againſt it: ſo that if you would ask for a painful vocation, this is it, if for a thankleſſe vocation, this is it, if for a contēptible vocation, this is it: for reprooving, we are reprooued; bleſſing, we are curſed: preaching peace, we make war, proclaiming liberty, we are impriſoned; doe what we can, we are perſecuted: & for our worke worthy of loue, wee receiue of the moſt hatred: of few, yea very few, not any more then a cold affection. Heereof it hath come to paſſe, that Moſes & Ieremy called, excuſed themſelues, Ezechiel hauing receiued his charge, went in bitternes & indignation of his ſpirit, & ſeauen daies neglected his charge, as *Ionah* here doth his: and Moſes, Eliah, and Ieremy, at length complained: & (which to the beſt men is the greateſt griefe) it

Exod, 3, 11, 4, 10, 13. Ierem, 1, 6, Ezech, 3, 14, 3, 15, Exod, 5, 22.

1,King. 19, 10,and 14. Ierem.20,7. it is as eaſie almoſt to waſh a blacke Moore white, as to conuert a ſinner,becauſe ſathan is euer croſſing men doing the will of God, but ſpecially hindering the courſe of right preaching. For the Lord was not ſo earneſt to ſtop the way of Balaam, leaſt hee ſhould commit wickednes, as the deuill is earneſt to ſtop the way of euery *Ionah*, leaſt he fulfill righteouſnes,that is,cry againſt Niniuie, longing, and duly, that is, wiſely, and earneſtly labouring to conuert Niniuie.

But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, &c.

The righteous fall, and now no leſſe then a Prophet, yea ſuch a Prophet as was the figure of Chriſt. But who would haue thought that ſuch a Prophet ſhould flie from the Lord, yea and that when he ſhould doe him moſt ſeruice? who counteth that no wickednes nowe, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example,therefore let him that thinks he ſtandeth, take heede leaſt he fall, for the way is ſlippery wherein we are to walke. When thou remembreſt the fall of the Prophet, then conſider that thou art much weaker then a Prophet, & therefore the eaſier to be encountred & ouerthrown, and the likelier to haue a more greeuous fall, except the Lord doe mightily vphold thee, ſeeing ſuch a one cannot ſtand in the ſight of his ſo mortall enemy, but by him receaueth ſo greeuous a fall. Secondly, if thou ſee *Ionah* flie, Moſes murmur, Dauid fall to adultery, Salomon to idolatry, & Peter to forſweare his maiſter, then maiſt thou learne not to truſt to thine own ſtrength, for it is weakenes,not to thine owne wiſedom, for it is ſinfull, but ſeeke helpe, and craue ſtrength at the hands of Almighty God,who giueth to euery one that asketh indifferently; & hitteth no man in the teeth, which doth not bruſe the broken reede, nor quench the ſmoking flaxe, but doth rather encreaſe our zeale then diminiſh it. Thirdly, iudge

Iames.5,5. Mar. 12,20.

wiſely

wisely of the fall of *Ionah*, not rashly condemning him for his fault, for although Dauid ioyned murther with adultery, yet he repented, and is the deere child of God.

And he found a ship going to Tarshish.

Ionah was no sooner come to Iapho, but he goes to the hauen, or meets with marriners, and presently vnderstands of a shyp not going to Niniuie, but to Tarshish. As soone as he set forward to flie from GOD, Sathan straight-wayes prepared a ship, so that temptation and occasion of sinne doe alwayes goe together. Shall *Iudas* lacke mony, or *Ionah* stay for a shippe? no (saith Sathan) by the mouth of his Ministers, heere *Iudas*, take thee mony, and betray thy Maister; and *Ionah* here is a ship for thee; goe hast thee away and flie from the presence of the Lord. For the deuill is alwayes a very seruiceable and pleasant deuil to such as flie from God: he can finde occasion at all times, and meanes, and instruments, fit for that purpose. If thou wilt flie from God, the deuill will lend you both spurres and a horse. yea a post-horse, and that will carry you swiftly and lustilie away, vnto all vanitie and vngodly lusts. Therefore if any will aske what the deuils occupation is, it is to tempt, to entise by all meanes, to prouoke to sin, and then to prouide vs of the means to practise our purpose to commit, and as Iames speaketh, to bring forth sin.

And he payed the fare thereof.

This money was cast into the sea, it did him as little good, as if he had vtterly lost it, it had beene good for him if he had lost it, for it did him much harme. There are many which will spend and wast they care not howe much vpon cardes and dice, and vnlawfull games, thys money is also cast into the sea, for it dooth them much more harme then they know of, it doth them no good, it were good for thē they had not a penny to leese. And so men care not what they pay for vanities & braueries, the most part of which is vnprofitable, & rather hurtful

then

then neceſſarie for them, but onely for the vaine vſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the ſea, and better ſhould they be, if they had it not to lauiſh, and to their owne and many others hurt ſo to garniſh themſelues. Men care not what they pay for theyr vanities, ſo it dooth pleaſe their mind for the preſent, without conſideration of the end and vſe thereof; but they will giue little or nothing to doe good withall: ſo that Lazarus can get nothing, and Dauid can get no meate. Shall I take my bread and my wine, and the fleſh which I haue prouided for my ſhearers, and giue them vnto one, whom I know not, ſaith churliſh Naball? We can be content to giue any thing, or doe any thing to win the world thereby, but wee will giue nothing, nor doe nothing, thereby to win the kingdome of God.

Luke, 16, 21
1, Sam, 23, 10, 11,

Wee haue heard *Ionah* confeſſing that hee receiued a charge to goe to Niniuie, but hee aroſe and fled toward Tarſhiſh, and went downe to Iapho, and found a ſhip going to Tarſhiſh, and payde the fare thereof, & went downe into it: heereafter we ſhall heare, that being entred the ſhip, he went to ſleepe, and ſlept ſoundly, and beeing wakned, hee confeſſed not his ſinne, but ſuffered the Marriners to deuiſe to find out for whoſe cauſe they were ſo troubled, and at length alſo the lots to bee caſt, neuer confeſſing it vntil hee was enforced to it: What needed he to rehearſe all this? had it not beene enough to haue ſaid, that hee left his buſines vndone, hee was a ſinner? No, for God woulde haue men to know the ſtubburnnes & diſobedience of *Ionah*, in that this thing was not doone vpon the ſudden, but vpon deliberation, and in no ſhort time, but in ſome continuaunce, while he went from Samaria to Iapho; and thence was departed, and had ſome while ſailed. In which ſpace hee had leyſure enough to haue repented, but did not. *Ionah*, confeſſed his ſinne, that he ſhould not once haue liſtned to ſathans aſſaults or reaſons of the fleſh, and when hee had

had liſtned, hee ſhould not haue liked them, and when he had liked them, hee ſhould not haue conſented to obey them, and when hee had conſented, hee ſhould not haue put them in practiſe: hee ſhould not haue fled toward Iapho, and when he was come to Iapho, he ſhould not haue gone to the hauen, and when hee came to the hauen, he ſhould not haue payed the fare, and when he had payd the fare, hee ſhould not haue entred the ſhip, and when he was entred the ſhippe, he ſhould not haue hoyſed vp the ſailes, and ſailed, and gone to ſleepe. But this he did, teaching that ſinne runnes on wheeles, as it were downe a hill, in all poſt haſt, and neuer ſtayes til it arriue euen in hell. For *Ionah* thought, becauſe he came ſafe to Iapho, therefore he might goe to the hauen, and becauſe he came wel to the hauen, therefore hee might pay the fare, and becauſe he payd the fare in peace, therfore he might take ſhipping, and becauſe he entered the ſhyp in ſafetie, therefore he might hoiſe vp the ſayles to goe, and becauſe hee hoyſed vp the ſayles without danger, therefore he might goe ſecurely to ſleepe, & ſafelie to ſaile to Tarſhiſh.

So ſinnes follow one another like linkes of a chayne, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forborne ſinner, I haue ſworne, and God did not puniſh me, therefore I wil ſteale: I haue ſtolne and God did not puniſh mee, therefore I wil kill: I haue killed, and God did not puniſh me, then why may I not doe what I liſt? I may doe this as wel as I haue doone other thinges heeretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is all-ſeeing & almightie, from whom nothing can be concealed, hee would neuer haue taken his iourny to Iapho, or when he came to Iapho, he would not haue payd the fare, or when he had payde the fare, hee would not haue entred the ſhip, or when he was gone into the ſhip, hee would not haue hoyſt the ſayles, but rather would haue leapt

out

out frō that ſhyp that ſhoulde carry him from his God, carrying him from his dutie: but hee forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him. Neither would any, I ſay, adde drunkenneſſe to thirſt, or heape ſin vpon ſinne, or ſuffer an euil thought to take place in them, if they cōſidered that the iuſt Iehouah beheld them in all their very thoughts. All thoſe that pittie *Ionah*, let them pittie themſelues, for if we conſider our owne eſtate, wee haue as many and as foule ſinnes in vs, as there were in *Ionah*, yea in Niniuie. *Ionah* confeſſed his ſinne, that we might confeſſe. Hee confeſſed it freely, he confeſſed it fully, that hee knewe his maiſters wil, but not onely did it not, but alſo tooke another courſe quite contrarie to that which hee was commaunded: and that not in purpoſe onely, but in deed alſo, not for an houre, but a long time, not in ſtrugling with his weakenes, but in a profound vngodly careleſnes, or in ſtriuing to ouer-maiſter his conſcience, accuſing him for his wickednes. And wherefore hath hee written it, but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that wee may ſtand where he fell, and when we haue fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſedome commaunds.

Heb. 4. 13.

FINIS.

THE